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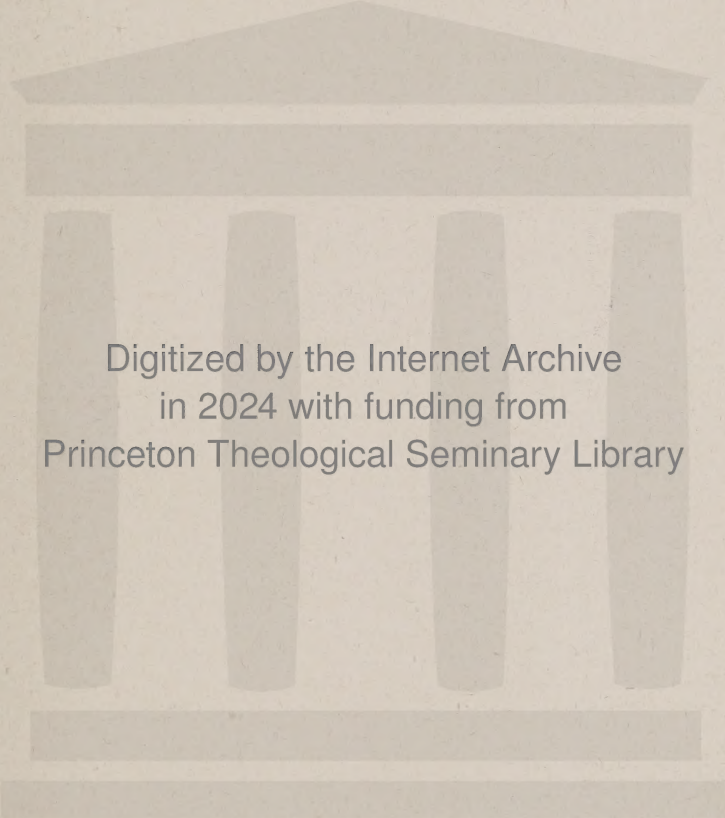
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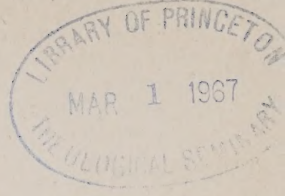
THE HISTORY
OF
Saint John's Seminary
BRIGHTON



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ARCHBISHOP RICHARD J. CUSHING



HISTORY OF
Saint John's Seminary
BRIGHTON

By
JOHN E. SEXTON
and
ARTHUR J. RILEY

With a Foreword by
HIS EXCELLENCY
RICHARD JAMES CUSHING
Archbishop of Boston

Boston
ROMAN CATHOLIC ARCHBISHOP OF BOSTON

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RICHARD JAMES CUSHING

Archbishop of Boston

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TO THE
PROFESSORS AND ALUMNI
OF
SAINT JOHN'S SEMINARY
IN
GRATEFUL MEMORY, DEEP AFFECTION
AND
HIGH ESTEEM

FOREWORD TO HISTORY OF SEMINARY

When first our Diocesan Seminary was founded, people thought of it as being located almost in the country, and those who studied in it for the priesthood were said to have "gone to Brighton". Later, as the area became less suburban and more closely knit with the life of the city, the more intimate name for the institution became the "Sem". The neighborhood has changed; the administration of the Seminary itself changed; several generations of our priests have made their studies there; but the "Brighton" of an older generation and the "Sem" of more recent nomenclature remain still *Saint John's Boston Ecclesiastical Seminary*, in Brighton.

This book is the life story of the Seminary. It is written to commemorate a great anniversary in that story. Most appropriately, the history is the work of men who have been both students ordained from the Seminary and later professors there. For them it has been a labor of love as well as a work of research, and so it blends filial devotion with exact scholarship. It is the best kind of tribute to the Seminary, as its authors are typical of the best fruits of the Seminary's work.

All our priests will read this book with nostalgia. Many of them will read it to find the things that are not there as much as they will to read the things that are. The names, the dates, and the turning points which this history of the Seminary recalls to them will serve as "points for meditation" around which they will develop their own warm, highly personal reminiscences of bygone days at Saint John's. The legend and lore of the Seminary, its unwritten history, will not be found in this book. They need not be, for those who know them and who love the Seminary because of them need no book to remind them, and those who know them not could never learn them from a book.

It is a common place to declare that no work undertaken by a diocese is more necessary for its well-being than is the work of building and directing its own Seminary. It would be useless to build churches unless we provided the priests to serve them, and certainly there is no better place to train those who will serve a diocese than in its own Diocesan Seminary. That is why the Fathers of the Council of Trent decreed that all bishops should establish seminaries, intimately connected with their cathedral churches, for the religious training and theological education of young men who give promise of a priestly vocation.

Many of our priests there still are who received their training under the devoted Sulpician Fathers who brought such personal sanctity and unselfish zeal to the formative period of our Seminary's life. Most of our priests, however, made their studies in Brighton during these latter years that the Seminary has been staffed by the secular priests of our own diocese. New times and new conditions made new direction advisable. I think that the most loyal admirers of either period in the Seminary history will be the first to recognize the great merit of the work done in the other period. If the general life of the Seminary be all it should be, as Saint John's has tried to make it from the start, it does not make so much difference who the faculty are or what the *special* traditions.

The reason for this is simple enough. Just as in the diocese itself it is Christ Who is the Chief Shepherd and Pastor of souls, whoever be the Bishop and the parish priests, so in the Seminary it is Christ Who teaches and directs, whoever be the faculty. A certain bishop once called his diocesan seminary "Christ's workshop". The phrase is a beautiful one and accurate. It is in the seminary that those who will be other Christs serve their apprenticeship, working with the Master under His intimate guidance, in preparation for the day when they will carry on His work in the world. As Christ was the founder of the Church, so he was the founder of the Seminary. Every Seminary tries to do in six years what our Lord did in three, teaching and sanctifying and strengthening the future apostles of the Church.

Most priests recognize the special presence of their Master in the Diocesan Seminary, and it is a beautiful tradition which brings our clergy back each year to seek Christ in their Retreats on the grounds and within the walls where first they learned to love and to preach Him. That is why I am personally so happy that one of the features in the celebration of the Seminary's anniversary will be the installation of so many beautiful altars in the new crypt of the Seminary Chapel, altars where our priests on Retreat may henceforth offer their daily Mass so close to the sanctuary where they heard Mass day in, day out, while they were growing to the maturity of the priesthood.

In every age the Diocesan Seminaries have had a mighty work to do. In the sixteenth century when the ancient unity of Christendom was shattered, it became necessary for the training of priests to begin with a discipline and an exactness which could best be guaranteed under the personal supervision of the Ordinary and under the auspices of his own Seminary. That was the beginning of the modern Seminary system as we know it, and to it we owe the wonderful tradition of sanctity, learning and pastoral ability in the secular clergy all over the world during the last three hundred years. In our own country, until recently, the work of the Church has been pioneer work, a work of bold ventures and patient building by our bishops. This work required in each diocese a secular clergy distinguished above all things for intense loyalty to the bishop and the diocese. Our American diocesan seminaries, under God's Providence, have given us such a clergy and none more conspicuously than has Saint John's. God has surely been with it through these many, holy and fruitful years!

So to the needs of the future a diocesan seminary must bring its resources of inspiration and direction. In the future, even more than in the past, our priests must enter closely into the life of our people. As we celebrate this anniversary, the world is going through serious disillusionments and witnessing tremendous changes; some of these are revolutionary; others are evolutionary, but changes no less real. One only thing is certain: the Church, like Christ yesterday, to-

day and forever the same, must provide inspired spiritual leadership to God's people through this age of transition. This leadership must come from the Church through its priests, principally its diocesan priests. To them the world, believing and unbelieving, will look for guidance in their religious and moral problems, and in our complex civilization there is scarcely a personal or social problem that has not profound religious and moral implications.

Our priests must know the people more intimately than ever did priests before. The people must know our priests no less well. For this reason, the Diocesan Seminary must be no place of isolation from the life of the times or refuge from its problems. It must be the principal aim of our pedagogy to make almost equally known to our seminarists *Christ and the world's need for Him*. Similarly, our Seminary must be to the faithful no place of mystery or remote interest. It must be accessible to them, known and loved by them. The future lies ultimately in the hands of God, but in an age of Democracy it lies proximately in the hands of the people. It must be the work of the Seminary in the years that are to come to teach our future priests how to bring the hands of God and the hands of men together in the handclasp of close and cooperative friendship.

I congratulate and thank the authors of this history for the manner in which they have showed us the work that has been done, under God, in our Seminary. I pray that as God was with our fathers, so he may be with us as we do our part in building the future of Saint John's.

Most Rev. Richard J. Cushing
ARCHBISHOP OF BOSTON

PREFACE

The observance of the sixtieth anniversary of the opening of St. John's Seminary in Brighton furnished a fitting occasion to set forth its story. The moment was doubly favorable, because the authors of the recently published *History of the Archdiocese of Boston* were prevented by the broad scope of that work, from including in it many details about the Seminary. These details find a place here. Despite the consequent overlapping, there is an advantage in possessing within one volume both the larger and the smaller items, which describe the training of the priesthood, in Boston. The volume is not as much a history as it is a biography. Entering into the minutiae of the life of its subject, it intends to give a picture of that life such as no more history could attempt. But as a single picture has its drawbacks, because it tends to be static, whereas real life moves from day to day, and combines little details with great, often unspoken, realities, this book has become a series of pictures, each one a bit different from its predecessor and its successor. Put together, these pictures will, it is hoped, recall to the students of former days the life they lived at Brighton, and at the same time help those of now to understand better the traditions that underly their own Seminary life.

For a seminary's story is more than the buildings which serve the clerical family for shelter. It is more even than the lists of names of the Seminary's professors and graduates and of the dates when they lived in those buildings. The real story is what they did here. It must depict their character, their personality, and their mode of life. This book is an attempt to tell that story. The authors have depended on documents, especially on those in the Seminary and the Diocesan archives, to which they have had free access. They have depended more fully perhaps on certain diaries, which have been made available to them.

Likewise they have sought the story from the mouth of men who themselves lived it, in its several phases from Brighton's beginning until now. It is a pleasure to record here the fact that they found these men, each speaking for his own day, unanimously proud of the institution. We are grateful for their kindness, their aid and their encouragement to us.

We wish to make special acknowledgment to the authors of the *History of the Archdiocese* and to the editors of *The Voice of the Students and Alumni of St. Mary's Seminary in Baltimore*, for their generous permission to quote so copiously as we have done from their publications. We also wish to thank His Excellency, the Archbishop, for his gracious permission to prepare and publish this book, and for his stimulating Foreword.

Finally, it is left to voice the hope that the readers may obtain from the book some specific benefits. The laity, who have contributed of their substance to finance this institution will know generally what their money has builded. The parents, who have contributed not only of their substance but of their flesh and blood will know better the life and purpose of the institution with which they have become so intimately associated, and they and other parents may be inspired to watch for the seed of vocation and to nourish and cultivate it. The priests may be moved by the memories of other days and of their devoted guides in the time of training to recall their ideals of Seminary days. All priests of now and those that are to be, who think of their own five or six years in the Seminary as if it were the whole Seminary may enlarge their view to embrace the years also of their noble predecessors, and quicken in themselves the consciousness of possessing a tradition, which must be handed to the future.

THE AUTHORS.

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INTRODUCTION

THE TRAINING-PLACE FOR PRIESTS

A SEMINARY MEANS A NURSERY. Applied to a vineyard, it is the place where seedlings are nourished until the time for transplanting; applied to a home, it is the place where the children are trained to become worthy members of their family; applied to the home of the Church, it is a place where its adopted children are trained to be priests. In the home of the Church, there are two kinds of seminary. One is for the younger among its adopted children, who offer themselves about the age of twelve. This is called the Minor Seminary. The other called the Major Seminary, is intended for those older ones who are prepared to begin the study of Philosophy. It is the latter which is usually in the mind of Catholic Boston when we use the word seminary. We think of the place where young men, ranging from eighteen to twenty-four years of age are prepared for the priesthood by courses in moral, spiritual and mental discipline.

To everybody except those who have been through the Seminary, the place and the life lived in it constitute a kind of mystery. To them, the Seminary is a closed institution in which their sons or brothers or friends spend long formative years, to emerge as a group apart, consecrated to a life apart, marked by dress and standards apart from those of the outside world.

Those people, however, who know the Seminary understand a little of the mystery and the method of its working. They know the Seminary as a home of the clergy, where young men lead the life of the clergy after the manner and the teaching of the older clergy, whose home it also is. It is a home in which the new members lead that life for years on end — five or six years at least — and acquire the habit of leading it and an understanding of the reason for leading it.

That clerical way of life is neither contradictory to nor fundamentally different from what its newest members have known previously in their own homes. For the new members of the home of the clergy come to it from the homes of their earthly parents, which are often veritable temples of God, where the mode of life is fundamentally Christian.

Next to the grace of God, these homes are the most important factor in the formation of priests. They are the Christian foundation on which its clerical superstructure is raised. In this Church of Boston, these earthly parents have shown themselves to be a fertile channel of divine influence on the character of their children. The God-fearing and devoted fathers and mothers of this diocese have carefully watched over their children and have eagerly made the great sacrifice necessary to send their chosen offspring to higher day-schools or college for the sole purpose of aiding their later, more proximate preparation for the priesthood in a seminary. Meanwhile, they have carefully guarded their children's way of life outside of school hours. They have taught them the virtues of the Christian family, keeping before the young folks' mind and heart the Holy Family at Nazareth. Finally, with sublime trust and confidence, they sent those sons out from their own family circle into the home of the clergy, counting their own labors and time and expense and care as nothing in comparison with the hope and joy and blessing of seeing one day another priest at the altar of God. The Seminary is the place where the training of the earthly parents is supplemented, clarified and perfected.

Next to the devout Catholic parents, the priests of the diocese must be considered the most potent force in the development of vocations. These priests, beyond their official care to see that the parish church had altar boys to help in the divine services, have also kept a watchful eye upon likely candidates to succeed them in their own high office. And in this, they have very frequently gone beyond their official duty and have aided these boys in their studies, particularly in the classics, and sometimes — one might even say oft-times — have aided them also in partial or total payment of their college tuition. There have been certain extraordinary

priests, who sought out and fostered vocations, so as to leave behind them not only one or two, but literally scores of these young levites. These priests were in very truth the pre-Seminary professors, whose piety, zeal and paternal love should be not merely mentioned but, if possible, emblazoned on the pages of the story of any diocesan Seminary.

The new members in the home of the clergy did not perhaps fully know at first that their priests' generosity and their earthly parents' fostering care were based on a kind of necessity. There must needs be a perpetuation of the priesthood. It is the manner of fulfilling Our Lord's prophecy that He will be with His Church until the end of time. The Church both through earthly parents and spiritual parents, lies under a necessity of providing ever more priests.

But this perpetual renewal is not only a moral and a logical necessity, it is also, one may reverently assert in the case of aspirants to the priesthood, a necessity of spiritual biology. For to some young Christians, the desire to become priests and to take on for themselves this priestly way of life is almost as natural as is the instinct among other young Christians to marry and found a human family. In the last issue, it is the young folks' own desire, nurtured for the most part by their parents, and helped by their priests, that leads them to seek adoption into the home, where priests live, and to work out there, their hopes and desires to be other priests. There, as servants, disciples, co-workers and eventually successors of the older priest companions, they live a way of life, which they find not too different from what, as children of a Christian family, they have already known before their entrance.

After entrance, they learn more fully from the older clergy who already live in the home of the clergy. Whether all live in what is called the Bishop's house, or in a priest's house or in a special house used for the clerics especially, they learn from those already priests, with whom they live. In the course of centuries, the Church has set aside, close to the Cathedral when possible, a building where the children of the diocese, especially those desirous of becoming priests, may have the most efficient training, under teachers particularly

if not exclusively commissioned for that purpose. This special house is what is properly called a Seminary.

The real head of this particular kind of home of the clergy is the same person who is head of any Christian home but especially that of the clergy. He is Our Lord Himself. His presence therein, sacramental though it is, is real, and His influence permeates the whole atmosphere of the Home. The room that is His room in that house is the centre of all its activity. Visits to this room, the first and last acts of every Seminary day; services, solemn and private, in praise and thanks to Him for what He has given to us and to the world; classes of various kinds, for learning and imbibing His saving doctrine; these make up the real life of that home. There is the mystery. For the rest, there are necessary works to be done about the home and there are play times too. All the activities of that home are directed by Our Lord's chief representative, the Bishop. Thus, even though the Seminary is no longer the Bishop's home, it is the Bishop's house.

That is the essence of every special formative home of the clergy, which it is the church's ideal to have in every diocese. That is essentially the inside story of Boston's home of its clergy; which we familiarly call Brighton.

The story behind that home's foundation and maintenance, like that behind every real home is a story of hopes and disappointments, failures and achievements. The present 60 years of Brighton's existence are the happy offset to the even longer period that went before of non-existence; during which desires and plans and poverty and beggings and compromises were always its story. In those years, students, buildings, faculty and the means to support them were longed for and sometimes were available, but never came together at the right moment, for the beginning of that home.

Finally in 1884, when the church of Boston had developed into more than a diocese and had begun its career as the center of an ecclesiastical province, the previous generations' continued and eager hopes were happily brought to what has since proved a felicitous fulfillment. In these last two generations, the Catholic parents, lay and spiritual, have

gladly sent their children to this Seminary, and those children come out, each year a new group set apart to bless those parents and to be a blessing for this diocese.

The history therefore of Brighton begins a full three-score years before this particular home was established. That preparation period will take up the first part of this book.



RT. REV. BENEDICT J. FENWICK

CHAPTER I

THE BEGINNING OF PRIESTLY TRAINING IN BOSTON

THE SEMINARY OF THE HOLY CROSS

FROM THE YEAR 1788 to 1808 the church in Boston and New England was a parish of the diocese of Baltimore, which was then the only diocese in the whole United States. In those first years, New England did not have many young levites offering themselves to study for the priesthood. But from 1792 onward, this church had a pastor, who looked to the future and who having formerly been a Seminary professor in Paris quite naturally kept in view the church's ever pressing need for priests.

What candidates seemed promising, found as a rule in the best and oldest Catholic families of the district, he sent to the seminaries then in existence at Baltimore and Washington and Montreal: it is even probable that he himself aided in their preparations to enter these institutions. Meanwhile, he hoped — in vain as it turned out — to found here a boys' school, in which this preparation could be more easily cared for.

In 1808, when the first bishop was appointed, there were six candidates for the priesthood already studying in schools and seminaries outside the new diocese, and Bishop Cheverus, who received his bulls in 1810, immediately thought of obeying the mandates contained therein, one of which was to establish a diocesan seminary. In the very first year of his tenure, he asked the Jesuit fathers to establish a school here, like the one which they were so successfully conducting in New York. But his request could not be complied with by these fathers; probably because they had no priests, available for the work: and indeed, it is a question whether the Bishop himself could have carried out his side of the proposition to

provide the building. At any rate, no boys' school was established here, at that time. Only at the end of the first Bishop's reign here, did he see what might have been the fulfilment of his hopes.

Meanwhile, diverse circumstances had brought about the conversion of the Bishop's own residence into a domestic seminary. The business decline which accompanied the War of 1812, and more particularly the danger involved in the British attack on Washington and Baltimore, determined the parents of some of the Boston seminarians to discontinue their sons' residence in that danger zone; this, in turn, brought an invitation from Father Matignon to one of those parents to allow his two boys to continue their education in the Bishop's house in Boston. Thus began the Bishop of Boston's domestic Seminary, under the very shadow of the Holy Cross. After the war, similar exceptional circumstances brought about a fairly steady continuance of this practice and resulted in several of the cases in the first ordinations of Boston seminarians. In general however, where possible, the rule of the first Bishop of Boston was to send young levites to already existing schools outside New England.

In 1823, the Bishop's long fostered hope of a Jesuit boys' school here was fulfilled. The Jesuit Father, Virgil Barber, a convert, who then had charge of the mission of Claremont, New Hampshire, and who before his conversion had managed a boys' school, began such a school in connection with his church. His initial expenditures were provided chiefly by begging in Canada and he soon had enrolled several young men desirous of becoming priests. Thus was apparently provided the place where in time, it was hoped, a new generation of seminarians and priests for the new diocese of Boston would be trained. But this institution, which came into existence just when the first flow of the new Catholic immigration here began, did not last long enough to fulfil the fond anticipations of its founders.

It was in existence when Bishop Fenwick began his tenure, contemporaneous with the ever rising flood of Catholic and especially Irish immigration and the consequently outstanding need of churches and priests. The new bishop had the

courage and the good will to meet these needs. What he wanted, as he wrote in early 1826, "is a good stock of priests."

At the same time, however, he was forced by the unexpected closing of Claremont Seminary, to arrange some other place for the continued preparation of some of its students (Fitton, Wiley, Tyler). While reverting at once to Bishop Cheverus' method of teaching them in his own house, he wished to provide more ample quarters in a special home, with a special faculty of clergy for them and for other future diocesan priests. For the next twenty years, he had this idea constantly in mind, and tried various ways of bringing about its realization. A Jesuit himself, and moved by the desire to continue the work of the Jesuit Father Virgil Barber's School, he first renewed Bishop Cheverus' original offer to the Society, and asked his own former brethren to take charge of what was already known as the Bishop's Seminary, which he later called the Seminary of the Holy Cross. With his characteristic mixture of chaffing and seriousness, he wrote to the Jesuit Superior: "I have two young men 21 and 22 years old (Fitton and Wiley) who are very promising, to whom I give lessons twice a day. They are the foundation of my Seminary. I would send them both to your college, (Georgetown) and pay for their education, if I were not afraid that you would persuade them to be Jesuits . . . However, if you will but sell one half of Cedar Point and with the money come here, purchase a lot on one of the beautiful hills around Boston and build a College on it, (I) will insure you as many scholars as you please, where you will make five Jesuits for every one you will make where you are. I will give you, too, as many missions as you please . . ." ¹ The Jesuits were again unable to accept the Boston Bishop's proposal. The best that they could do for him then was an offer to educate gratis two boys for the Boston diocese, at Georgetown.

Soon afterwards probably, the Bishop broached the same idea to the Sulpicians of Baltimore. He certainly did so in early 1828 in a conversation which clearly indicates a pre-

¹ Bishop Fenwick to Father Dzierozinski, April 11, 1826, *Fordham Arch.*

vious request along these lines. Their Superior wrote, "Mon-signor Fenwick desires much to have some Sulpicians. He says that three would be needed at first."² But the Sulpicians also found themselves unable to accept the Bishop's proposal. Nevertheless, he himself still maintained the idea of having a Seminary in the diocese. The fulfilment of that desire was one of the main preoccupations of his whole long episcopate. In his case, as in that of his predecessor, the combination of students, building and faculty came only at the end of his tenure. But in his case, the affair was always on a much larger scale, and it was pushed with greater vigor.

In the first years, the Bishop carried on his diocesan Seminary, practically single-handed. It was a small institution, housed in his own house and counting not more than four students at any one time. Its varying fortunes are reflected in the Bishop's letters. In December, 1826, he told the Jesuit Superior in Georgetown, "You must know I have already a Seminary, and a very promising one, too." In letters of the year 1828, "the Seminary," "the Bishop's new Seminary" were constantly on his pen; but in 1829, it was described by him as, "*the foundation of a Seminary, which in time may be productive.*" In 1831, he spoke of three young seminarians who were with the Bishop in their first year of Theology in Boston, as "the cornerstone of his future seminary." (Memoranda, Sept. 26, 1831) In 1833, he had four students in his house seminary.

From the very beginning however, the Bishop had realized that as the number of candidates for the priesthood increased beyond the capacity of his own house and beyond his own possibilities to teach them alone, he must, even if only for the time being, seek to provide for the larger part by beginning for their education in Canada.

In his diary for June 24, 1828, he wrote, "The Bishop set out on a journey to Canada, which he had long proposed to himself, with a view towards making arrangements for the education of children for the Church. He had taken with him Andrew Alexander and Nicholas O'Brien, the former sixteen years, the latter ten years old, both promising youths

² *Father Deluol's Diary*, May 9, 1828. *Baltimore Seminary Arch.*

destined for the Church." He desired to place them both in the Sulpician College at Montreal provided the Sulpicians "would so far abate the terms of the college as to bring them within my compass." Father LeSaulnier, the director, assured the Bishop that the Sulpicians would do so, as their object was "to favour religion as far as possible and (they) would do everything in their power to favour the Diocese of Boston." The Bishop also visited Quebec and was successful there, too, in his quest for similar help. On the same journey, he likewise met Father Mignault, director of a Catholic Academy at Chambly. Explaining to this zealous priest, also, that he "very much wished to have some youths educated who might, hereafter, be useful ministers of the church . . . but that he had not the means of educating priests and was therefore obliged to apply to his neighbours, to forward that work for him;" he said both Montreal and Quebec had promised help and that he wished Father Mignault to do something, also. The priest promised him "to take one boy on condition that the Bishop would pay at least what (he) could."

In the course of the next few years, the Bishop continued to take advantage of the kindly offers of both these Canadian institutions, as well as, of the auxiliary-bishop's house-seminary at Montreal. Indeed, all through Bishop Fenwick's regime, the Sulpician College of Montreal received almost all of Boston's students.³

These students paid different amounts for board and tuition according to their means. One year, the new students going to Montreal paid - - - severally, \$100, \$40, \$25, \$40, \$37, \$40, \$60. To all appearances, the diocese had guaranteed the college \$100 per student (Memoranda, Sept. 6, 1837).

Bishop Fenwick had hardly started the first students of the great stream to Montreal, when he envisaged the oppor-

³ In Montreal College in Bishop Fenwick's time, there were Andrew Alexander, Nicholas O'Brien, John Barry, John Fitzpatrick, George Goodwin, Cornelius McManus, Bernard Esmond, John Byrne, John Williams, John Kerwin, Thomas Sullivan, John Murray, Robert Dunlap, Richard McCormick, Maurice Wheeler, Manasses Dougherty, Peter Crudden, P. F. Lyndon, John Kennedy, Thomas Kennedy, James McGuire, John O'Donnell, Thomas O'Shahan, Flynn, O'Callaghan, Loring, Farrel.

tunity of a similar outlet in the United States, and for the time being changed his view-point. Instead of desiring a Boston diocesan seminary with supplement in Canada, he turned his thoughts to a central seminary for all American students, to be formed inside the Sulpician Seminary in Baltimore.

On September 10, 1828, he exhorted his friend, the newly consecrated Archbishop Whitfield of Baltimore, to convene a provincial synod at which certain means of promoting religion in the United States might be considered. One of these means was "the devising some cheap sufficient plan by which young ecclesiastics may be educated and the different dioceses supplied with sufficient clergymen — suppose by the establishment of a central college or seminary to be under the worthy gentlemen of St. Sulpice in which the education shall be purely ecclesiastical, and to whose support, as it would be for the benefit of all, every diocese shall contribute in proportion to the number of students each shall send to it.⁴ Such a system would benefit this diocese individually immensely." The plan which was considered by the bishops in the Provincial Council of 1829 fell through, and forced Bishop Fenwick back to his previous arrangements.

At the time, the Bishop of Boston had only eight diocesan priests, to serve all New England. In order to meet his fast growing needs, he was forced to accept the services of some outsiders, who volunteered their services for Boston, whether they were priests already ordained or students who were nearing the end of their studies in Montreal and Emmitsburgh.⁵

At the Provincial Council, where his idea of the central seminary fell through, the Bishop of Boston was not only forced back to the diocesan seminary plan, but also, had his attention specially directed to a possible way of forwarding its execution. He learned there from his fellow bishops of the generous aid supplied to some of them by the French

⁴ To Archbishop Whitfield, Sept. 10, 1828, *Notre Dame Arch.*

⁵ See in the Bishop's Memoranda the cases of O'Flaherty, O'Cavanaugh, Healey, and his proposition to receive five students from Emmitsburgh.

Society of the Propagation of the Faith, in Lyons. This had drawn from the Council a letter of thanks, which the Bishop of Boston also signed "altho" as he said, "he had never experienced any share of their liberality, and was the only Bishop that had not."

He let no time slip by before besieging the generous society himself with appeals for aid to New England. In November 1829 he wrote to the officers of that society, and also to Bishop Cheverus in France for endorsement and support in that direction. Thus began another begging movement for his seminary which lasted until the very end of his life in Boston.

By February 4, 1830, Bishop Fenwick had received a letter from Bishop Cheverus informing him of the Society's friendly feeling.⁶ And by July 19, 1830 he had received a letter from the Society itself.⁷ This gave him hopes that it would do something for him. Writing about this to his cousin, Bishop Edward Fenwick of Cincinnati, he told of his need of priests: and added, "But the thing I want most is a Seminary and College . . . Until I obtain it," he asserted, "I am persuaded that nothing permanent can or ever will be effected in this quarter. And for my part, I have not a cent to build them with. If the Association will but undertake this one thing for me and prosecute it until it be eventually accomplished, I shall not despair of beholding thousands who are natives of the country united to the church in a very few years . . . churches I can build with the contributions of the faithful . . . but the establishment of a Seminary and College I shall never be able to effect (with) the slender means which I possess" . . . (*Notre Dame Arch.*).

However, in all his anxiety, he could end one of his letters on the subject with the words, "But patience, patience, patience!" (July 27, 1830 to Father Dzierozinski, Fordham Archives.)

October 30, 1830 is the date of the letter from the Lyons Society of the Propagation of the Faith, announcing that it had granted Bishop Fenwick the sum of 8610 francs. From

⁶ To Father Dzierozinski, Feb. 4, 1830, *Fordham Arch.*

⁷ Father Byrne had returned to Boston from France on June 24, 1830.

that date, he began to receive from that Society an average of \$2000 a year until 1835, and afterwards an average of nearly \$3000, in all about \$20,000 up to the year 1838.

With this support, there was a corresponding rise and growth of the Bishop's hope for his diocesan Seminary. Already in November 1831 he was letting his fancy play with the details. He was at the moment in Portland, acting as pastor pro tem.

"I observed a beautiful spot" he wrote, "near the new public cemetery and the arsenal, proper for the location of a college. The lot contains about thirty or forty acres of ground — a dead level and greatly elevated — an expansive prospect all around — thought that if the townspeople would make me a present of that lot, I might be tempted to establish a college there, especially as provision in Portland is very cheap. Mutton may be had at two cents per pound and beef at three."⁸

He also had a definite conviction about his seminary. "I believe that (a diocesan Seminary) by which one can obtain priests educated in the native tongue, under one's own direction and imbued with one's own spirit — to be the most desirable and useful of all undertakings . . . Would to God that I might soon start (one)."⁹

The Bishop's experiences in those years can not be better set forth than in the report which he forwarded to Rome at this time.

"There are in Boston 7,000 Catholics in a population of about 60,000. Outside Boston, there are some 7,000 Catholics in the diocese.

In 1825, I had only three priests, one with me in Boston, the other two in places over a hundred miles distant. There were nine churches but for the most part they barely deserved the name. I was embarrassed by the want of priests, and saw no way to remedy that want.

⁸-Memoranda, Nov. 17, 1830.

⁹ To Right Reverend Edward Fenwick, April 6, 1831, in Very Reverend V. F. O'Daniel, O.P. *The Right Reverend Edward Dominic Fenwick O.P.* (2nd ed. N.Y. 1921) pp.395 f.

I had then (and the same is true now) no funds to establish a seminary, and without such an institution, I could not hope to form priests for the Diocese. I was not disposed to go into debt, for I saw no means to liquidate it. I am still in that state. What I did do, was to take into my own house four young men (my revenue not permitting me to take more); they were destined for the ecclesiastical state, and had done well in their studies. I gave to teaching them all the time not spent in the duties of my Holy Mission, and soon had the consolation of seeing that my four young men promised me four good priests for the diocese . . . I took advantage of a favorable occasion to visit Montreal in Canada, and succeeded in placing four other of my young men in the Seminary, directed by the Sulpicians there, and also received the kind offer of the Auxiliary Bishop, resident in the same city to care for the education of another in his own Seminary. I also took into the service of the diocese two Irish ecclesiastics who had finished their ecclesiastical studies abroad, as well as two or three already ordained. Thus I employed all the means which Divine Providence was pleased to send me . . . Nevertheless, I am daily chagrined by the dearth of priests for this mission, which grows ever more important for Religion.

Oh, if I but had the wherewithal to build a Seminary even if it could hold only a dozen promising young men! What an infinite good might not be expected from this beginning! All the more because at the moment, I could find this number among the best young Catholics of this city, who would eagerly grasp at the opportunity of studying and devoting themselves to the service of the Church . . . but who are now compelled to devote themselves to business or labor . . . If I only had the means to build a Seminary! I would easily find ways to support enough young folks to supply the needs of the Diocese!

Despite my constant labors in the ministry here, I have nevertheless continued to follow the method of

which I have spoken, to take young men into my own house, sharing my house and table, and giving them all the time which I could conscientiously take from my important functions: and on the same day, I am priest, bishop, professor of Theology, Philosophy, Humanity, etc. But I must say that to my great consolation, Divine Providence has deigned to bless my labors, and that my young priests are the edification of the Catholics, and, thanks be to God, also often the instruments of the conversion of many non-Catholics. Their harmony and zeal, their prudence and exemplary mode of life draw on them daily and increasingly the respect of their flock and the esteem of their fellow citizens . . .

I have therefore two important objects in view — the establishment of a Seminary and the erection of another church in Boston — both are really needed. But unless a charitable hand come to my aid, I fear lest I shall never be able to put these projects into execution. The charity of my people begins to fail me, because they are so poor.

My venerable brother bishops in the United States have received some fairly large sums from different parts of Europe, which allowed them to build beautiful seminaries, now of great value to religion; as for me, I have up to now never received a single cent, although I have been informed by the pious and charitable Association of the Propagation of the Faith, of Lyons (France) in a letter dated October 22, 1830, that it has granted me a sum of 8610 francs. This charitable gift *when I receive it*, I shall immediately employ to begin the execution of my projects. But it is infinitely too small to be of efficacious aid; in this city, where land is so dear, it will hardly suffice to buy the lot for the church only. Forty thousand dollars would put me in position to build the two edifices, which are so pressingly necessary . . .

If the Propaganda of Rome . . . will be Providence for this poor diocese, and furnish me the means to build a church and a seminary, what good will not result for the extension of the Kingdom of Our Lord Jesus Christ

in this country of heresy . . . May I soon see the day when a beautiful Seminary will rise triumphant in the City of Boston! With joy and gratitude I shall place it under the immediate direction of whatever learned graduate of Propaganda, the Sacred Congregation will deign to give me for the purpose, and he, with his piety and zeal and the impulse which he will give to the youth of this city and diocese, will finally raise up worthy and effective opposition to the frightful torrent of philosophies and heresy which rule here . . . ¹⁰

Continued correspondence with the Lyons Society, and a favorable reply from Rome, received in October, assured the Bishop of subsidies and brought his eager imagination to a point where he was all ready to plan even the details of his diocesan seminary.

Already in December 21, 1831, he wrote to his brother, Father George Fenwick at Georgetown, who owed him some \$88.22 for Pilot subscriptions and books;

"I am about to erect a College (which will cost not less than twenty thousand dollars, one hundred thirty feet long and forty feet wide, and four stories high.) *I see there is no use in wishing for volunteers to offer themselves for this diocese, I must lay myself the foundation of a good militia system to secure a supply.* The Propaganda will help me, the Society of the Propagation of the Faith in France will help me, your check will help me and I will help myself!"

From the end of March 1832, the Bishop entered into negotiations with Mr. Otis Everett for the purchase of his house and property which lay next to the Bishop's on the corner of Franklin and Federal Streets. It ran ninety feet on Franklin, and sixty-two feet eight inches on Federal and contained five thousand six hundred and forty square feet. The sale was made on April 2nd and the deed was signed on April 18th. The cost was \$11,500, of which the Bishop

¹⁰ To Cardinal Prefect of Propaganda, April 24, 1831. *Guilday Transcripts.*

paid down \$2,500; and left the rest in a mortgage to Mr. Lawrence Nicholas at six percent.¹¹

In his diary he wrote: "The Bishop contemplates erecting a College on the lot *at some future day*. Among the many advantages which it possesses, its proximity to the Church is not the least."

The house was, at the time, occupied by Mr. Thomas Murphy who continued as a tenant until 1835, when the Bishop's plan matured. But as soon as the Bishop had made the purchase itself, he again laid siege to the Society of the Propagation of the Faith, directly and indirectly. Three letters, written in late April to their officers, their agent and to Bishop Cheverus, have the Seminary as their object. Another written at the same time to Bishop Rosati of St. Louis had the same purpose.

"You must put in a good word for me with the Society of the Propagation in France, otherwise I know not how I shall be able to extricate myself.

It is well for me that I have so much courage. This enables me still to sleep soundly, spite of this new and great debt. The Propagation gave me last year a very small sum, indeed; but I rejoice that my name is still on their book. This is some comfort at least, since it inspires hope . . . "

The optimistic prelate could already see in his mind's eye "the sight of a college in miniature with its various classes going through their several operations."¹² Some of his correspondence with the Lyons Society in those years reveals his progress in detail.

"It is in the establishment (of a seminary) that I put all my hope of forming a clergy sufficiently numerous for a mission which increases with astonishing rapidity . . . My diocese contains twenty-one regular stations with a church, and it numbers only sixteen priests . . .

¹¹ Memoranda, March 28, 29, April 1, April 2, April 18.

¹² To George Fenwick. April 24, 1832. *Fordham Arch.*

There are several other stations which have no church . . . A well-organized seminary and a school which will serve it for a nursery and which, thank God, is already on a good footing, will make possible in a few years the employment of pious, active and zealous workers in the vineyard of the Lord."

Proudly and happily he told of the boys' High School conducted by his seminarians in the remodelled basement of his enlarged Cathedral "where the children learn Latin and where those who may have a vocation for the ecclesiastical state make the studies necessary to enter the Seminary, which is going to be established . . . I end by recommending to your interest and that of the Association the Seminary which I propose to found and which, given the state of the Church in my diocese is vitally important."¹³

"The sanctuary (of the Cathedral Chapel) is built in such a way that, by the aid of folding doors, it can be entirely closed from view after divine service, and allow the chapel to be used during the week for a school. There are now about ninety children who gather regularly to learn Greek and Latin and to devote themselves to the other studies which make part of a good education. This school is entrusted to the care of my young theologians, now numbering four. Such is the beginning of my college: there the elementary studies will continue to be taught until I am able to obtain the means of raising a more fitting structure. The young folk who attend this school, at least those among them who have the necessary qualifications and whom God will be pleased to call to Himself, are destined to be the first students of my seminary. There are several who are outstanding for talents and piety; let us hope that God will give them the grace to persevere . . . until the aid which the Association will give me puts me in the position to provide a fitting residence."¹⁴

¹³ *Annales*, September 26, 1832 VI 257-270.

¹⁴ *Annales*, February 3, 1833. VI 271 ff.

As this support continued and there was also a constant increase in the number of his ecclesiastical students (at the end of 1834, he had sixteen in various places, Boston, Montreal, Chambly, Baltimore, Emmitsburgh and Georgetown) the Bishop began late in 1834 the immediate preparation for both his building and his faculty. Undoubtedly it was this latter purpose that occasioned his sending Father Wiley to Baltimore "to continue his studies" and it was definitely with this in mind that on February 4, 1835, he wrote to the Jesuit Superior, Father McSherry, to ask for a certain member of the Society to be president of his new seminary.

February 4, 1835. "As Father Grivel is now no longer wanted essentially with you, could he not be spared for us? You do not know how useful he will be here in many respects. I shall next Spring begin to put in execution what I have long contemplated, viz. the organization of an Ecclesiastical Seminary in which boys will be received from the age of twelve; and in which they will be made to go through a regular course till they are priests. The number will be limited to twenty-five. None will be received except those destined for the Church. The price of boarding and tuition will be \$130 per an. Now, Father Grivel will do admirably to preside over this establishment — having two masters to assist him. Do you not think so? Who knows but it may serve as a sort of Nursery to the Noviceship; for I shall not oppose any of them becoming Jesuits if such shall be their inclinations, provided a sufficient number is left for the wants of the Diocese."¹⁵

True to his own plan, the Bishop in May, 1835, actually set about his building. The plan in brief was this: taking over the house which he had bought, to use it for himself and the Cathedral clergy, and then improving and enlarging the former priests' house for use as the Seminary.

Having repaired the Otis-Murphy house, he transferred to it his headquarters in August, and at once began the work

¹⁵ cf also Bishop Fenwick to Father McSherry, August 18, 1835. *Fordham Arch.*

of "The Seminary." The first part of that consisted in demolishing the old kitchen, the next in arranging a library in the old house and the last in actually building the addition.

In his own diary, he described his plan thus:

September 11, 1835. The building which the Bishop is now erecting adjoins the Cathedral of the Holy Cross and lies exactly between the residence of the Bishop and said edifice (and touches both in such a way that the student can at all times have access to both.) It is intended for a Seminary for Ecclesiastics. The object which the Bishop proposes to himself in the erection of this building is to educate young men for the church. His plan is to take into the same twenty five boys sufficiently well instructed to commence the Latin language. These twenty five will be received as boarders, twenty five others will be taken as externs — all, however, must be destined for the church, as he will not educate for the world, there being a sufficient number of other institutions for this.

He proposes to have good Professors and to give those destined for the above state a thorough education. The course to be pursued in this institution will be that of a regular college although it will not embrace as large a number of students."

In a letter written at the same time to the Lyons Society, he had noted and answered possible objections about the site. "Although housed in the middle of the City, the students will still be as much shielded from public curiosity as they would be in the country."

The Seminary building advanced rapidly; its speedy progress is recorded almost daily and in great detail in the Bishop's diary; and although its finishing took longer than the eager administrator anticipated, and then, although its planned opening was further delayed by repairs due to the winter's ravages on faulty construction, he could on May 5, 1836, write to a friend, "My Seminary is finished and under operation."

The Catholic Directory for 1836 contained a notice about the "Seminary of the Holy Cross" as if it were already functioning. There is however, no evidence of a celebration at its opening; and the Directory notice referred to and the following letter to the Propagation of the Faith in December are apparently the end of its history. December 13, 1836.

... "Our Seminary building is finished, but it still lacks professors. Thus far, the clergy of Boston have been too few to permit any to be withdrawn from pastoral work, and to be assigned to study and teaching. I have, thus far, only a single professor. However, with the help of God, I hope to have more the coming year."

Certainly by March 31, 1837, some important event had changed the course of the new Seminary's history. For on that date, the Bishop moved into his old quarters in "the house adjoining the Church" and on May 24 he rented the Otis-Murphy house for \$600 per annum and the taxes. No more is heard even of the title Seminary of the Holy Cross; indeed nothing more is heard about any Boston Diocesan Seminary at all until December 31, 1838. What had happened was essentially this: The Bishop finally had his building (the now much enlarged Bishop's house), and he had the students but he did not have the faculty. He had not obtained Father Grivel or any other Jesuit to be the superior; he did not appoint one of his own priests to that position; and for the rest he seems to have let a whole year pass without special preparations to prepare his own faculty.

If he had had the faculty, he could have opened his seminary in 1835, with twelve students. For in that year, he had two students in Montreal and one in Baltimore in Philosophy, and six students in Montreal and one in Georgetown in the Humanities. At the end of 1836, he had thirty diocesan priests, (of whom five were natives); he also had ten ecclesiastical students, of whom seven were at Montreal, two at Baltimore and one at Georgetown. Even, in 1837, when he had seven more students he made no special attempt to

open his seminary. In that year he sent the seven new students to Montreal.

What appears to have happened was this. The Bishop, while maturing plans to obtain a faculty, made a connection with the diocese of New York, which greatly influenced the immediate future of his own seminary, and even its later development.

On May 5, 1836 Bishop Fenwick "received a letter from the Bishop of New York, urging him to go thither as speedily as possible on business connected with Nyack College, which he hopes the Bishop of Boston in conjunction with the Bishop of Philadelphia will aid him in establishing for the good of the three dioceses." (Memoranda).

The result of the meeting of the three bishops in New York on May 26, 1836, was an agreement that "the Farm on which Nyack College stands should be deeded to the three Bishops of New York, Philadelphia and Boston — that they should be considered owners and proprietors of it for the purpose of safe-keeping: but that the Bishop of New York alone should regulate and govern the college, that on their demise their successors should enter into their respective rights. The ex-chancellor Kent was accordingly directed to draw up an instrument to the effect. It was agreed futhermore that the bishop of New York should take charge of the completion of the building of the College and all matters in relation thereto."

The Bishop of New York had been formerly the President of Mt. St. Mary's College and Seminary in Emmitsburgh, Maryland.

It is therefore, not improbable that after the above date, Bishop Fenwick had had his attention drawn away from his own diocesan seminary by the hope of combining with New York and Philadelphia in a regional seminary. But if this were so, his new hope was partially blasted by the burning of that New York institution in the early part of 1837. On his return to Boston from the Baltimore Council that Spring

Bishop Fenwick passed through New York and "found the good Bishop there in good health and spirits — no wise depressed on account of the burning of Nyack — he intends selling, to purchase he says a better site and in a better neighborhood."¹⁶

In New York however, plans to reestablish the Seminary in the neighborhood of the city did not at once mature. Instead the Bishop of New York in May 1838, purchased a place called Lafargeville, some three hundred miles from the City and near the St. Lawrence River. There was thenceforth but little hope of Boston's using New York's Seminary. Philadelphia, likewise, evidently dropped the New York idea by embarking on a project for perpetuating and enlarging its own domestic seminary in Philadelphia itself.

In the meantime, came Bishop Fenwick's decision to prepare his own faculty. This seems to have been made in the Summer of 1837. At that date he sent to the Seminary of St. Sulpice at Paris the very promising ecclesiastical student, John Fitzpatrick, who had just finished his course in the College of St. Sulpice, Montreal, and the Bishop followed up that step in the next succeeding years by sending four other promising students to the same place (George Goodwin and Nicholas O'Brien in 1839 and John J. Williams and Francis P. Lyndon in 1841). All four had gone through the whole regular course of the Sulpician College of Montreal.

Certain it is, that beginning with their return to Boston, Bishop Fenwick's mind about the Seminary again became active. Father Fitzpatrick came back in 1840. But long before this time, the Bishop had twice changed his mind about the site for his seminary; when part of his newest plan was complete, it opened in Holy Cross College in Worcester.

During the year 1838, Bishop Fenwick's mind had turned to what was apparently an imitation of the New York plans of that year. He had for some time been developing his own colony of Benedicta in distant Maine and in the year 1838,

¹⁶ Memoranda, May 22, 1837; William S. Morris, *The Seminary Movement in the United States, 1833-1866* (Washington. 1932) p. 16.

he gave very detailed consideration to its growth. Toward the end of that year, he was already planning for the erection of a school there. In September, he spoke of this as a farm school, but in December he referred to it as "an Academy."

So, sometime between September 26 and December 31 in 1838, the Bishop of Boston had embarked on the impracticable and short-sighted plan to fix the site of the diocesan seminary at his new colony of Benedicta. His Academy there was to be "principally for ecclesiastical students," and he expressed the hope that "it may one day prove a nursery for the supply of Priests for the Diocese." He laid aside a body of five hundred acres of good farming land for its support and intended "that the proceeds of both Saw — and Grist-Mills should also be applied to the same." (Memo. December 31, 1838.)

By 1840, when Father Fitzpatrick had returned from Paris, ordained, and the Bishop could then perchance have started his Seminary-Academy at Benedicta, there were again reasons for further delay. His episcopal care was completely given over to the settlement of difficulties, touching both priests and people, in several parishes.

In addition, the New York diocese had already abandoned the Lafargeville experiment for that of a college and seminary, near the City, at a place called Rose-Hill (—Fordham). And this fact seems to have had much influence on Bishop Fenwick's further change of ideas for his own Seminary.

He visited Rose Hill twice. On April 5, 1841 he saw there "one professor, and one procurator, and twelve students, partly of Philosophy and partly of Divinity . . . A railroad extends from New York quite up to the college, which is no small convenience." When he went with Bishop Hughes for his second visit, he proceeded from New York "thither the entire way by the cars of the rail-road now completed up to the very grounds of the College; a great convenience; arrived at 10 o'clock. Was happy to see great improvements since my last visit. A large new building had been erected and a chapel constructed; several out-

houses had also been built or repaired, etc. The College has now every convenience for the education of over one hundred boys with every accommodation for a Seminary. The actual number of children is forty and of seminarians about fifteen or twenty." (Memoranda, April 5, 1841; March 21, 1842.)

These are the factors which lead to the hypothesis that Bishop Fenwick had already turned from the Benedicta site to that of Worcester, and was prepared to make of the latter a Boston diocesan replica of New York's Rose Hill (-Fordham).

In those years 1841-1842, he was planning what amounted to a spiritual rebirth of the diocese, and when in July, 1842 he returned to Boston from his second southern trip that year, he had arranged for the first ecclesiastical retreat for the clergy (August 12-20), for the first diocesan synod (August 21-28), for the first big mission for the laity, and also for his new seminary project.

About this last named matter, he attempted first to salvage the site in Benedicta, by having it employed as a mission house for a religious order which would care for the mission field of Maine. On June 27, he offered it to some French Jesuits, and then (August 27, 1842) to the American Jesuits. Finally, even before he had settled the matter with the Jesuits he was ready to have his Worcester proposition put on paper. By September 17, he formally suggested to the zealous Father Fitton to transfer to the diocese the title to that priest's small but already successful Academy at Worcester; and soon the negotiations were satisfactorily concluded.

He at once wrote to his brother all this news. "Next May I shall lay the foundation of a splendid College in Worcester . . . I have bought fifty acres of land for that purpose. It is to be modelled after your new college in Georgetown, but prodigiously improved upon. It will measure one hundred eight feet long and forty eight feet in width in its widest part and forty in its narrowest . . . (plans, etc.) It is calculated to contain one

hundred boys and I shall take them for \$125 per annum and supply them with everything but clothes.

Will not this be a bold undertaking? Nevertheless, I will try it. It will stand on a beautiful eminence and will command the view of the whole town of Worcester, which lies two miles from it. I shall convert my college at the Aroostock into a residence for the Priest until the Jesuits take it. If they will not take it, then I must look out and convert it into a farm school or something like it. The College of Worcester which is only forty miles by railroad, will be completed for the reception of boys by next October.”¹⁷

At the same time, October 12, he loaned Rev. Nicholas O'Brien, one of the newly ordained priests from Paris, to Montreal Seminary *for one year*, probably to gain experience. In early December, he informed his brother further of his plans.

“ . . . You talk of the difficulty of conducting a College and you instance Mount St. Mary's. I am aware of all this. But my college will be conducted upon quite a different plan, and one which I am sure will succeed; . . . and perhaps the only one adapted to this country. I have reflected much on the subject and fear not to venture upon it.

I cannot do any longer without a respectable house of education in the Diocese. I am paying annually for the education of priests for the Diocese \$2,000. . . . I can educate them cheaper in my own college and shall put it upon a more economical plan. As to Pres(iden)t and Professors, I have them, thank God! now at hand, men with the true spirit and shall have more next year . . . ”¹⁸

¹⁷ To Father G. Fenwick October 3, 1842, *Fordham Arch.*

¹⁸ Bishop Fenwick to Father G. Fenwick, December 8, 1842, *Fordham Arch.* From his October 3rd letter, it is clear that he had John Fitzpatrick, Nicholas O'Brien, and George Goodwin already priests, and three more, J. Williams. P. J. Lyndon and G. Haskins in Paris about to be ordained, as well as, two in Rome, five in Montreal and one in Baltimore.

And the college at Worcester did finally get established, although not exactly as the Bishop had first planned it. For at the very beginning of 1843, he changed his plans about the faculty and offered the new college to the Jesuits. Undoubtedly, his reason was to insure their establishment in the diocese, for on January 9, 1843, he had learned that the Father General was disposed to accede to his previous request for such an establishment. On the 11th, therefore he made the Worcester offer as an additional means to secure this.

The Jesuits in turn expressed their willingness to start at once, provided that the projected college be made not a boarding school in Worcester, but a day-school in Boston, where "their slender exertions may be employed to better advantage than in any boarding-college no matter how large or flourishing."¹⁹

The Bishop stuck to his conviction that "there should be a college removed in some degree from the dissipation and distraction of large cities, consisting entirely of boarders, all Catholic youth," and, while admitting the additional value of another "day college in the city, this one to supply the other," decided that the latter would have to wait.

The Jesuits accepted the Bishop's decision, and on November 1, 1843, the College of the Holy Cross at Worcester opened its doors for twelve students. This number soon increased to seventeen. It began with what we would call High School grades, and opened its strictly college course in 1845. Thus it was not immediately available as a Major Seminary.

In 1845, however, "The Jesuit Visitor proposed to Bishop Fenwick to suppress Worcester College and establish a day college in Boston. The idea pleased the Bishop. It is proposed to make Worcester College a Theological Seminary."²⁰ But for some unknown reason, this idea was not taken up at the time. As will appear later, the probability is that the Bishop hoped soon to be able to start the day-school in Boston and thus have his complete and long-desired course for

¹⁹ Correspondence in *Fordham Arch.* Copies in *Boston Diocese Arch.*

²⁰ W. F. Clarke to Rev. S. Barber, May 11, 1845, *Fordham Arch.*

the formation of priests. By the end of the year, the Bishop himself began to be unwell, with the disease which finally, in the middle of 1846, carried him off. One of his last acts, performed a few days before his death, was the transfer of the deeds of Holy Cross College to the Jesuits. It had cost the Bishop about the same amount of diocesan money (\$20,000), which he had received for his seminary from the Lyons society up to 1838. (The Society ceased its grants in 1845.)²¹

Bishop Fenwick died August 11, 1846. Throughout his long reign he had pursued the hope of providing sufficient priests for his young flock. In this, he was in large measure successful. In contrast to the small number of three priests, in the diocese with which he started in 1825, he left at his death fifty five priests; forty nine in the diocese of Boston and six in the recently established diocese of Hartford. Boston's forty nine consisted of forty two diocesan priests, one Franciscan, and the six Jesuits, who were at the college.

When he died he had also founded a decent boys' boarding-school in which Catholic youth could be educated by the Jesuits, and in which some youth might study for the priesthood. He had also practically promised a Catholic boys' day-school in the City of Boston. But at the end, he had not accomplished his main initial purpose to found a school for the exclusive purpose of training priests. With all his begging, his industry, his ingenuity and his prayers, he had not founded a major diocesan seminary.

When Bishop Fitzpatrick took charge of the diocese with this comparatively large number of priests, he still lacked enough for the diocese's growing need. In November, for example, facing the immediate prospect for a church in Fitchburg, he had to retard it, with the comment. "Even if there were a church, we have now no (extra) clergymen, nor the prospect of any one soon." (Memo. November 10, 1846.)

To supply the constant need, Bishop Fitzpatrick perforce continued the practice of adopting priests from other dioceses a practice in which he seems to have exceeded even

²¹ Up to 1862, Holy Cross had furnished out of its graduates fifteen who entered a seminary and went on for the priesthood.

his predecessor. The pages of his journal are filled with notices of these adoptions.

Bishop Fitzpatrick also continued Bishop Fenwick's practice of sending seminarians to Montreal, even those who graduated from Holy Cross, for up to 1849 at least, this college did not teach Philosophy. Although there was a Philosophical and Theological faculty at Rose Hill, and although after the year 1846 it was directed by the Jesuits, and despite the fact that in 1850 New York became Boston's Metropolitan See, only three or four Boston seminarians were sent there to study. Only one or two were sent to Emmitsburgh, and relatively few to Baltimore. Most of Boston's students still went to Montreal. A casual examination of the lists shows at least a dozen who studied there before 1860; (John O'Donnell, Thomas Kennedy, Thomas Riordan, John Brownson, Michael Doherty, John Lynch, John Power, Joseph Coyle, Michael Flatley and Edward McHennis.

Use was also made, as before, of the Seminary of St. Sulpice in Paris, but in almost every instance, some special circumstances were involved. One recalls the names of Edward Welch (-convert), Patrick Strain, Thomas O'Shahan, Edward Farrelly, Charles F. Fairbanks and Alexander Sherwood Healey.

In a third direction, Bishop Fitzpatrick also carried out the policy of his predecessor for priestly training; he maintained the College of the Holy Cross. In this instance, the word *maintained* is an understatement. For in reality, he was the direct cause of the school's revival, when, after the destruction of a large portion of it in the disastrous fire of July 14, 1852, there was imminent danger of its abandonment by the Society of Jesus. At that time, the Bishop stood firmly on the side of the professors, who were eager for its continuing, against the anxious fear of the temporary provincial about the financial responsibilities involved. He successfully threw into the scales the full weight of his position, of his knowledge of the College's history and of his power of assistance to preserve for the diocese this splendid school of pre-Seminary training.

All this he did the more readily and insistently because he had already committed the diocese to that other phase of Bishop Fenwick's plan, the opening of a day school for Catholic boys in Boston. He had definitely entered upon the plan in the year 1847.

In August of that year, when he brought the Jesuits to St. Mary's Church in Boston, it was agreed that they should save "the revenue from every source with a view to the future establishment of a college, which should also in time be the residence of a body of Fathers, who should give retreats . . . and attend from time to time the more abandoned missions." (Memoranda IV, the last item before 1859.)

It seems obvious that if Bishop Fitzpatrick and the Jesuit Fathers had succeeded then or at a slightly later date in establishing the Boys School and College at Boston, the Worcester establishment would have been changed into a major seminary. But in fact, many years elapsed before that phase of the plan evolved in the opening of Boston College, which received students first in the fall of 1864.

From the very first, despite Bishop Fenwick's initial pessimism, the great majority of its youthful students consisted of those who aspired to the priesthood. It was, indeed, except in one regard, the fulfilment of Bishop Fenwick's ancient eager hope to have here, close to the Bishop's House, a school where young levites could be trained and prepared for the Seminary. But that Seminary was not the Seminary of the Holy Cross. Other developments turned the levites from Boston College and Holy Cross College in another direction, for a beginning had already been made for a New York - Boston provincial seminary.²²

Before the establishment of the Provincial Seminary, a glimpse into seminary training in this diocese is obtained from a circular letter, published on Ascension Day of 1857. This ordered a collection to be made in all churches of the Diocese on Pentecost (-May 31, 1857). In 1858 the sec-

²² In the pursuit of Bishop Fenwick's plan to use the Jesuit Fathers for the *abandoned* missions, Bishop Fitzpatrick did have the happiness in 1848 of seeing these traditional Indian missionaries back in the old Catholic centers of Maine; as well as working out of the college on missions around Worcester.

ond collection for the theological students was taken up — June 12.

In preparation for this, the Bishop wrote a Pastoral Letter to the Clergy. He reminded them of a situation of which they were fully cognizant. Most of them had from time to time asked for help to carry on their duties. They knew too, that many communities could build churches and maintain priests and had made this known to the Bishop. But he had been unable to grant these requests and could only exhort both priests and people to endure "the famine of the word and the Sacraments of God," until it shall please the Lord of the harvest to send laborers into the field. At that time, he wrote, the Diocese had twenty-five young men studying in various colleges and seminaries. This number had to be increased and even doubled. This meant that a considerable amount of money had to be spent. Therefore he was instituting the custom of taking up a collection each year.²³

On December 9, 1858, the Sunday within the octave of the Feast of the Immaculate Conception, a collection was also made in all the churches of the Diocese for the proposed American College at Rome. The same was done simultaneously throughout the Provinces of New York and Baltimore. Boston's collection amounted to \$2,840.

Then in 1862, a prospect was opened for the establishment of a Central Seminary for the Province of New York, to which the diocese of Boston belonged. Thus Boston was offered the opportunity of a house of study for its Theological students, in a place much nearer home than Montreal in Canada, or even Baltimore. This was doubly acceptable at the moment, for our American Civil War had already broken out. In that year, Archbishop Hughes of New York bought a Methodist College at Troy and thus provided a splendid site for the institution. It was his intention "to place it under the management of the Sulpicians or some other priest-training association . . ." Archbishop Hughes wrote to Bishop Fitzpatrick, then travelling in Europe, in order to enlist his good office in obtaining the Sulpicians' consent . . . "If the Sulpicians will take charge of it almost on any

²³ *Pilot*, May 22, 1858. Cf. *Diocesan History* II, 750.

terms, it will become an immense blessing to religion, both in the province and out of it . . . You know them and they know you." He spoke of it as "a proposal *by the Bishops*, accepting which they can relieve us in this province from much embarrassment in the training of our young priesthood and do an immensity of good to the coming Catholic Church in the United States."²⁴ The Sulpicians however, felt that they could not accept the offer lest they should weaken their establishment in Montreal and Baltimore, by seeking to form the new faculty from these places.

Bishop Fitzpatrick, continuing his search for professors, was finally successful with the Bishop of Ghent, who sent four secular priests of his diocese to teach in Troy for a period of five years. In 1864 Bishop Fitzpatrick still in Europe and still wrapped up in the new seminary declared, "It is time to make a few immediate preparations for the opening of the seminary. I trust all the Bishops are ready to act with vigor in the cause. I have written to Boston that all my seminary students, those to enter philosophy included, are to go to Troy. We must try to have fifty students at least for a respectable beginning." He sincerely thought that the enterprise was "one of incalculable greatness." Indeed he believed that it was "the most important thing by far in the immediate future of our church . . ."²⁵ Other secular priests of the New York Province were soon added to the number of the Belgian priests to make up the faculty of the new provincial Seminary. Among the latter group was Reverend Alexander Sherwood Healy of Boston. This young priest had made his seminary course at St. Sulpice in Paris and had later studied Canon Law at Rome where he obtained the doctorate. On his return to Boston he became chancellor of the diocese of Boston. At Troy, he was named professor of moral theology and prefect of discipline. He later became vice-president of the institution; but resigned to go to Rome with Archbishop Williams and to act as his theologian at the Vatican Council. On his return from there, he served in the Cathedral, and later

²⁴ Scanlan *op. cit.* p. 26. Cf. *Diocesan History* II, 755 ff.

²⁵ N. Y. *Dioc. Arch.*, A, 34. Cf. Scanlan, *op. cit.* p. 28.

(1875) became pastor of St. James, in succession to his brother James, when the latter was made Bishop of Portland. Father Healy died of consumption on October 21, 1875, aged only thirty-nine years. He was an able theologian, an interesting lecturer and a fine musician. It was he who introduced to the Seminary the famous Trojan tone of the Magnificat.²⁶

The first priest to be ordained at Troy (December 1864) was a Boston man, Rev. Joseph H. Cassin who died pastor of St. Mary's of the Assumption, East Boston 1895. — Another Boston priest who taught in the faculty of Troy was Rev. Thomas Kenney. In 1867, he was appointed to the chair of Philosophy and taught for that year only. Ill health caused his resignation and pursued him to an early death in 1873.

For the first twenty years after its opening, eighty-four priests for the diocese of Boston were ordained in this excellent institution, and in 1885 and 1886, six more. It had also served the other New England dioceses, especially Hartford and Springfield, which was made a separate diocese in 1867. All of these dioceses, Boston included, continued to send some of their students to other seminaries, particularly Montreal.²⁷

²⁶ Rt. Rev. Henry Gabriels, *St. Joseph's Provincial Seminary*. (New York, 1905). p. 70.

²⁷ For a list of priests, who had studied at Troy, see Rt. Rev. Arthur J. Scanlan, *St. Joseph's Seminary, Dunwoodie, New York* (New York, 1922) pp. 44 ff. cf also *ibid.* p. 34.

CHAPTER II

THE FOUNDING AND FIRST YEARS OF SAINT JOHN'S SEMINARY, UNDER ARCHBISHOP WILLIAMS 1880-1889

ONCE BOSTON had been detached from the Province of New York in 1875, the appropriateness and, indeed, the necessity of its having its own seminary became clearly apparent. Not long afterward Rome began to send urgent admonitions to erect such an institution as quickly as possible.¹

That Archbishop Williams had long recognized this need is shown by the fact that as early as 1872 he had bought an estate of forty-eight acres, in the Oak Hill section of Newton, as the site for his future seminary. This is the land now occupied by the Working Boys' Home.² Before beginning the construction of a seminary, however, the Archbishop, presumably, felt it necessary to complete the Cathedral and to make definitive arrangements for the extinction of the Cathedral debt; and this latter task was disposed of . . . only in 1879. About that time his attention was drawn to a more attractive site for a seminary, the Stanwood estate in Brighton.³

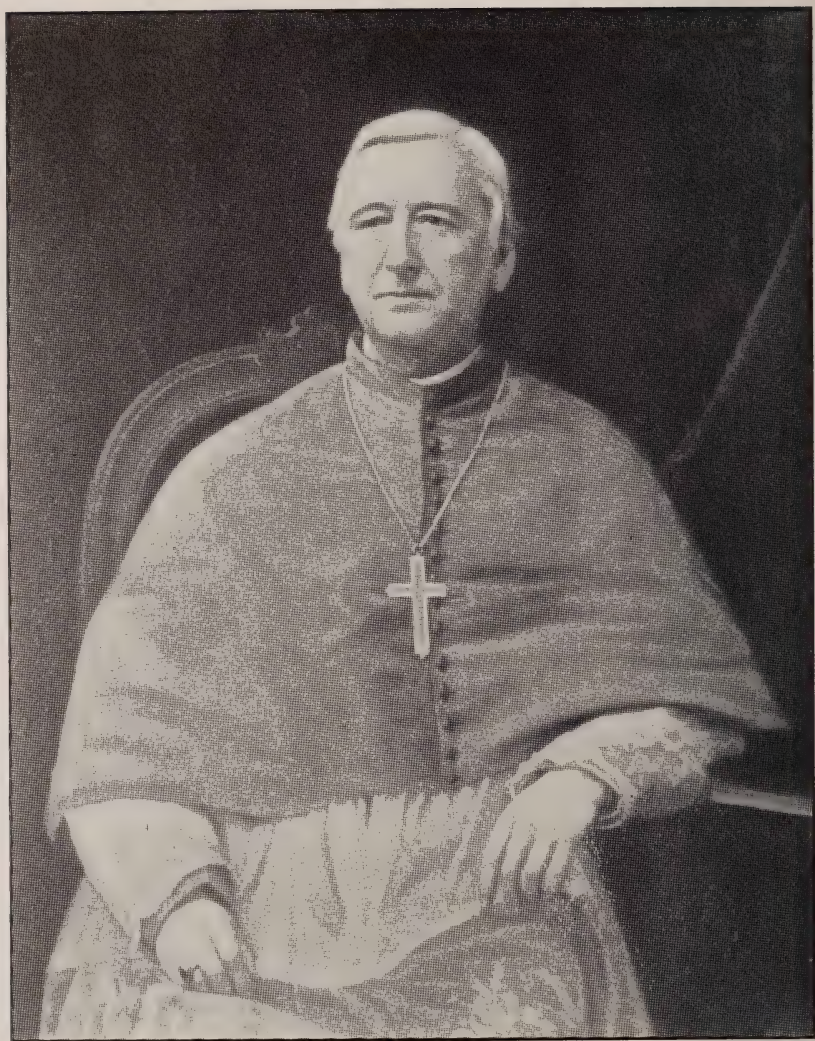
The History of the Archdiocese places it thus:

"Brighton whose pleasant hills are now covered with so many Catholic institutions that it is sometimes called a "little Rome," had been one of the last parts of the present-day Boston to take on any large development. Throughout the Colonial period it was but a forlorn

¹ Cardinal Franchi to Archbishop Williams, Aug. 22. 1877, (*Boston Dioc. Arch.*)
Cardinal Simeoni wrote to the same effect in 1878, as appears from the *Episcopal Register*. October 20, 1880.

² *Middlesex Deeds*, Vol. 1235. p. 70; *Pilot*. Nov. 16. 1872.

³ This section is taken almost verbatim from *History of the Archdiocese of Boston III*, 58 ff, which should be read entire.



RT. REV. JOHN J. WILLIAMS

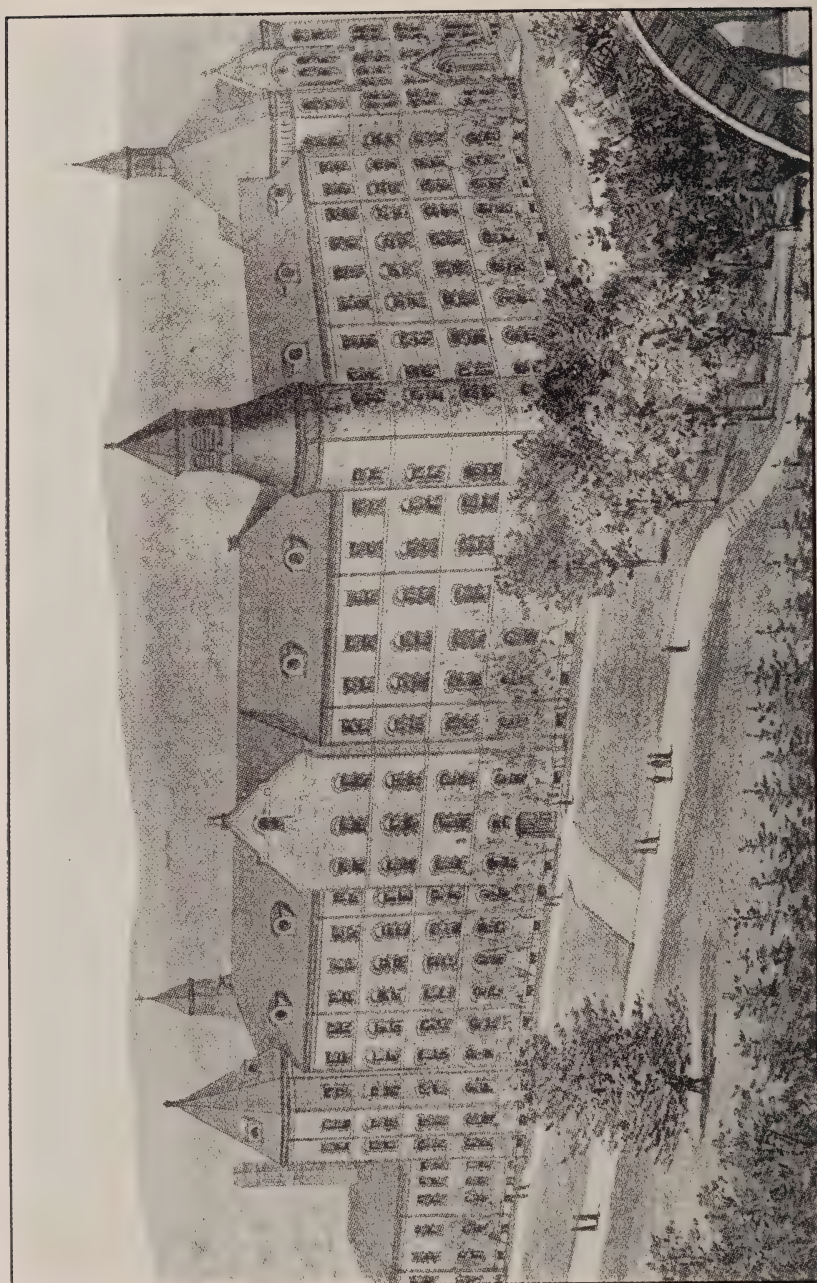
appendage of Cambridge — commonly called “the South Precinct” or “Little Cambridge” — with a straggling population of farmers which as late as 1800 hardly surpassed four hundred souls. After becoming a separate town in 1807, Brighton began to grow slowly and to acquire a certain celebrity both as the greatest cattle market and slaughter-house of New England, and because of the fine nurseries, gardens and homes that were scattered upon a fertile soil among its hills, lakes and woods. Who has not heard of the Brighton Cattle Fairs, the glories of the Cattle Fair Hotel in Market Square, the annual gatherings at Agricultural Hall (off Dighton Place), the marvels of the Winship Gardens, especially of the “Moss House,” the Faneuil family’s country-seat and so many other splendors of Bright-helmstones’ past? In 1874, the town nevertheless, voluntarily annexed itself to Boston. By 1880, it had about six thousand inhabitants.”

“During all this time the southwestern part of Brighton had remained very sparsely inhabited. Lake Street was put through only in 1856; the Chestnut Hill Reservoirs were commenced in 1865. At any rate, on the hill dominating Lake Street from the East was . . . the Standwood estate.”⁴

Situated on the east side of Lake Street on wooded land rising above the ponds which gave the street its name, the spot combined natural beauty and sufficient seclusion from the city with a comfortable accessibility. The horse-cars made the trip from Boston via Central Square, Cambridge, and Western Avenue to the corner of Market and Washington Streets in about an hour. The Archbishop therefore decided to fix the site of his seminary here, still retaining the Newton property. On March 22, 1880, he purchased the Stanwood estate for \$18,500.

Then, in the summer, he set out for Paris to seek a faculty from among the priests of St. Sulpice, who had been his own teachers, as well as those of his predecessors, and who had

⁴ *History of the Archdiocese III*, 58 f.



ORIGINAL THEOLOGY HOUSE

been vainly sought out, a score of years before, as the teachers for Troy. The Archbishop was successful, for this time the Sulpician superior, Father Icard, promised to take charge of Brighton.⁵ He was moved both by his high consideration for the Boston prelate and also by the hope that, if such should be the will of God, Boston's Seminary might be a model for the future extension of the Sulpicians' work in America. Other American bishops had also expressed a desire for their service.

Thus a contract was made providing that the Sulpicians would direct the Seminary, while the Diocese should provide the building, furnish it, guarantee its support, and pay the professors a salary like that of the curates in the diocese.

The work of constructing the Seminary building was started in April 1881. The plans, drawn up by J. H. Besarick, architect, called for a structure, modelled in its general lines on the Seminary of St. Sulpice in Paris, and capable of housing two hundred students. The ground plans showed a hollow quadrangle, formed by a central entrance pavilion on the north side and a chapel on the south, united by two long wings. All had a basement and an elevation of four stories. The whole project would have cost a half million dollars, and for the sake of careful financing, only the eastern half and a temporary chapel were to be undertaken at the time.

The material used was darkish Brighton pudding-stone, quarried on the grounds, with brick and sandstone trimmings. After three years of construction work the Seminary was ready for occupancy in May 1884. Of Norman chateau style with towered corners, the massive structure represented what was then a striking sight, viewed either from the long sloping lower approach or from across Chandler's Pond on Lake Street. From the high wooded land to the south, it stood out like a medieval castle.

The \$149,173.01, which had been expended on it up to April 11, 1885, had been raised in various ways. First the pastors of the diocese gave several donations of which the initial gift in 1880 amounted to \$36,000. Next those curates

⁵ *Episcopal Register*, July 14, Sept. 4, 18, 19, 1880.



REAR OF THEOLOGY HOUSE SHOWING ORIGINAL CHAPEL

who still owed the diocese for part of their education made payments on these accounts. Thirdly some individual lay-folk offered gifts, some in the form of legacies, usually small amounts. Then the faithful as a whole, were asked to contribute in two special collections, supplementing the usual Pentecost collections, in the years 1883 and 1884. The customary Chancery fees were also for several years applied to the same purpose, and finally the rest of the necessary expense was met by mortgage.

A charter had been obtained from the General Court in 1883 for "The Boston Ecclesiastical Seminary," which was, *inter alia*, authorized to confer degrees in Divinity and Philosophy. The Archbishop who was at first inclined to call the new institution "The Seminary of the Holy Cross," as Bishop Fenwick had intended, was ultimately prevailed upon to name it "St. John's" in honor of his own patron saint.

In the summer of 1884 a group of five Sulpicians arrived from Paris and from Maryland, bringing with them a large stock of books as a foundation for the seminary library, and, among various works of art, the beautiful statue of the Virgin and Child which now adorns the courtyard of Theology House — a replica of a famous work by Pigalle in the church of St. Sulpice. They brought also the statue of St. John which stands behind the chapel. It was a present from the Sulpician Father de Foville, who was enthusiastic about the new development. At about the same time a group of Brothers came, who were to take charge of the domestic service. They were members of the community, called The Little Brothers of Good Works, which had long performed the same work in Troy Seminary. They numbered five, and were assisted by a cook and two helpers.

On Thursday, September 18, 1884, the Archbishop blessed the house and chapel of the Seminary, after which he dined there with one hundred twenty-five of the clergy. Previously, on Monday, September 8, the feast of the Nativity of the Blessed Virgin, the annual retreat of the diocesan clergy began in the Seminary, where it has been held every year since. Then, on Monday, September 22nd, the training place of the clergy fittingly opened its doors for the first

academic year to thirty-two aspirants to the priesthood, twenty-eight of whom had already studied at other similar schools.

They found the building well-lighted and ventilated, with the interior finish plain but neat. Passing through the main entrance, they would immediately come upon the parlor, a long salon, where on Sundays and Thursdays visitors were to be received. From this, going east at right angles was the main corridor, which runs the length of the building, and off which opened the students' library, the prayer hall, a class room, a recreation room and the refectory (on the east side) and at the end on the west side was the entrance to the chapel.

The second, third and fourth floors were devoted almost entirely to the professors' and students' rooms. There were seven suites for the former and accommodations for seventy-four students. At that time, this equipment was the best in any American Seminary. Each student had a comfortable little room furnished with desk, two chairs, wardrobe, bed and toilet stand, the care of which depended on himself. The library was situated on the top (4th) floor over the main entrance. The nucleus brought by the Sulpician Fathers had been largely supplemented by books from the Bishop's library and from those of diverse Boston priests. While selected to meet the needs of such an institution and containing the works of the Fathers, Greek and Latin, as also those of the various theologians and writers in Scripture and History, it afforded also a wide opportunity for the study of the opinions of non-Catholics.

In addition to this library, there was on the first floor the students' reading room. This housed the works constantly needed for consultation in class matter, together with a liberal supply of the current magazines and literature of the day. Among the priests' gifts at the opening was one of \$200 for the library.

The kitchen department and all its accessories, except the refectory itself, were situated in a low wing, that led off the main building to the south. Thus, the desired isolation was preserved as much as possible.

The food was plain and wholesome and the service was clean. The refectory itself was originally the last room on the east side of the first corridor: it was large, well-lighted and well-ventilated. The Fathers' table occupied the corridor side and faced a pulpit or reading-desk on the east. The service in the dining room was cared for by the students themselves, appointed in turn for this work, both as a means of lessening expense and a practice of humility.

The first year's students were all theologians and were all for the diocese of Boston. On December 20th ten of them were ordained to the priesthood. In 1885, the number of students increased to seventy, including some nine who were beginning their studies in Philosophy. In this total, the outside dioceses had eighteen students. Providence was represented by eight; Springfield had four; Hartford had four; Burlington had two. From 1886 onward, when both years of the Philosophy Department had students, the enrolment steadily mounted, to reach the number of eighty-one in the year 1889. The tuition for Boston students was \$180 and for those from other dioceses, \$225; and there was an understanding at least for those for Boston, that deserving students could pay this amount in part, and in instalments, after ordination.

Thus, the diocese of Boston finally had its building, its students and its faculty altogether, with sufficient money for their support. Henceforth the additional factor in its history was the kind of life which student and faculty lived in that building; what kind of clergy the elder clerical brethren were, and what kind of adopted children their pupils were. The faculty's ideas would have much effect on what kind of priests they turned out; the children's ideas played their part, too. For like earthly parents, these foster parents had their notion of how to bring up their family, and these foster children, much like other children, found that notion sometimes hard to understand.

Beginning its career in the early 1880's, St. John's Seminary had the benefit of the well thought-out decrees of the Third Baltimore Council to use in its general ideas. In fact, one may well believe that Brighton was intended to exem-

plify their complete execution. They were, it may be said, Sulpician ideas.

It was a Sulpician, the famous Abbe Magnien, who advised Archbishop (later Cardinal) Gibbons at the Council, and who probably had greatly influenced the Council's legislation on Seminaries. Indeed, much of that legislation was put into shape in the halls of the Sulpician Seminary at Baltimore. According to that legislation, a seminary's discipline was to "reflect neither too great rigor nor harmful laxity. The vigilance of superiors in its maintenance must be moderate and discreet, not attending over much to minima nor restricting the exercise of the youthful spirits by the heavy chains of prohibitions.

The rector should be a man of great integrity, gravity, experience and wisdom, outstanding for piety, zeal and every priestly virtue . . . The professors should be men, well known for talent, doctrine, piety and serious character; who constantly devote themselves to their studies, who so happily bear the burden of the confining rule and the laborious life as to outstrip their students. They must be men who will teach their students, by example as well as word, the virtues of humility, unworldliness, industry, solitude and assiduous prayerfulness. They must be specially fitted not only to teach the students true doctrine but also to incite their minds with zeal for the glory of God and the salvation of souls . . . The professors should not allow themselves to be drawn outside the Seminary even by works of apostolic zeal, which might distract them from that work."

The Fathers of Baltimore ordered for all major seminaries a course of not less than six years of which two were to be given to Philosophical and four to Theological studies. And this course was to be carried out *integre et cum sufficienti successu*, unless the Bishop dispensed from it in a particular case. (III Balt. Tit. V, Cap. II. Num. 158 ff.) Depending explicitly on the Apostolic Letter of Pope Leo XIII (*Cum hoc sit*, dated August 4, 1880), the Fathers of Baltimore ordered all professors to follow studiously and faithfully in the footsteps of St. Thomas Aquinas (*Ibid.* Num. 168.)

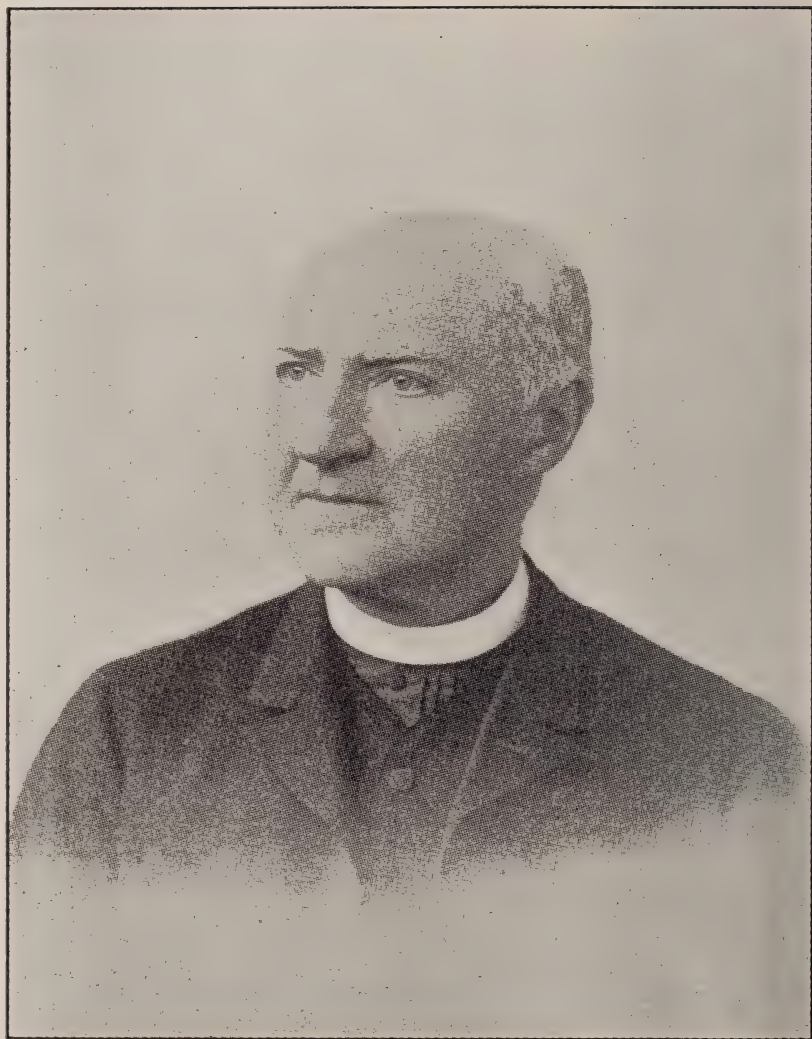
Brighton, as has been seen, had Sulpicians for its directing

clergy. The Sulpicians were secular priests who associated themselves voluntarily and without vows to the company, founded by Father John J. Olier, priest of St. Sulpice, Paris, for the work of training other secular priests. Their group had first been called Priests of the Clergy. Later, from the place where they lived, they were called Priests of St. Sulpice. They prepared themselves by a kind of Novitiate to live the Seminary life, and to acquire to a more intense degree the knowledge and piety, which they would henceforth impart to others. As Seminary directors, they gave their own life wholly to that work, following the Seminary routine from early rising hour to early retiring hour; praying, studying, teaching, eating, recreating with the students and at the same time being known by the students and getting to know them. They literally buried themselves in their work.

Ultimately, that fact was the secret of the affection, loyalty and even veneration, in which the Sulpicians were held by generations of Seminarians. Sometimes, the Sulpician possessed an added title to his place in the student's heart by showing himself a very learned ecclesiastic, and an excellent professor.

Their existence was in part a result of the wave of ecclesiastical fervor which passed over France in the first half of the 17th Century, in the wake of St. Francis de Sales, and which was associated with the names of St. Vincent de Paul and St. John Eudes. Father Olier, an admirer and disciple of St. Vincent, took up the work in 1642, and soon his group extended their activity to many provinces of France, and even to New France. In 1791, at the time of the French Revolution, some of them also came to the United States as refugees, to open in Baltimore our first seminary. God had prospered their work here.

Brighton's beginning was also blessed by having such trainers of the clergy, and doubly so in the persons of at least three of their original group. The Rector, Father John B. Hogan, commonly known as the Abbé Hogan, was a priest of holy life, deep devotion to his work and brilliant intellectual and pedagogical talent. Born in 1829 in Ireland, and educated in France, he had already spent thirty one years as



REV. JOHN B. HOGAN, S.S., D.D.

a teacher at St. Sulpice. It was not only his talent but his delight to arouse the interest of his students and to point their own studies in the most profitable direction. His articles on *Priestly Studies*, which appeared in the *Ecclesiastical Review* in the years from 1891 to 1895, and were later published in book form made up the first and for a long time the best work in English on the subject. He was also the author of a book of meditations, entitled, *Daily Thoughts*.

When he came to Brighton, he brought with him among other things, a beautiful crucifix with ivory corpus, which long hung over the entrance to the chapel. It had been a parting gift from some bishops in France, who had been his pupils or his clients there.

One of the Abbé's Brighton pupils, afterwards wrote of him this memory:

"In Paris he had taught Moral Theology, but in this country, being the Superior of the Seminary, he was unable to conduct a major course. So that it was when in secondary classes or when supplying during the temporary absence of a professor, or in private dealings with him that we came under his strong intellectual influence. Then, indeed, we soon discovered the rare breath of his mind, his large views, his wide reading, his liberal training. He was by all odds the biggest man we had ever met or perhaps shall ever meet — so big indeed, that for the very novelty of the experience some of us began by resenting his mastery . . .

(He) had the rare gift of filling the student's mind with the unrest of inquiry . . . He was forever whetting the appetite for knowledge, challenging the impatient, prodding the slow. It was his business to set us thinking — an occupation which he never would admit was highly superfluous in the life of a priest. Often he would seem to go to the very limit of daring in the vigor with which he plied us with objections, annihilated all our arguments and then walked off without vouchsafing an answer to our difficulties.

But sure of his own faith, he had no fear of ours,



REV. PETER PAUL CHAPON

while he did fear the vicious effect of the smug satisfaction which a boy may feel . . . in dealing flippantly with the grave problems of thought.

Even more than his stimulating influence, his breadth of view attracted us. He seemed to us to know not only books but men; to be familiar not only with theses but even more with perplexed minds, for whom the questions we discussed had not an academic but a vital interest. His patience of dissent, his toleration of those in error, his sympathy with minds tortured by doubt, surprised us, hitherto resting content with the cogency of our syllogisms and the smartness of scholastic repartee . . . Not his least attractive feature was his characteristically youthful mind. It never aged. To have lived with him was a liberal education. To have been guided by him was an incomparable privilege . . .”⁶

In view of later developments, it may not be out of place here to note that Father Hogan was also probably the first who aroused Bishop James Anthony Walsh’s interest in the Foreign Missions. The Abbé had been ordained with the Blessed Theophane Venard in 1852, had corresponded with him when he became a missionary, and used to show his letters to his students, one of whom at least never forgot that experience.⁷

Next to the Abbé Hogan in the group which started Brighton was the professor of Moral Theology, another veteran and learned Sulpician. At the same time, he was one of the most sincerely and universally loved priests of the American Church. He was named Rev. Peter Paul Chapon, but was affectionately known to his adopted Irish-American children in Christ by the nick name “Patsy.” Since 1863, he had been teaching at St. Mary’s in Baltimore. He was destined to teach in Brighton until 1907. Solid in doctrine, sane in application of principles, clear in method, he passed serenely through the years, gaining always a higher esteem

⁶ The Most Reverend Austin Dowling, in *A Garland of Affectionate Tributes*, Boston 1906.

⁷ *The Voice* XIII (1935) May p. 6, cf also Daniel Sargent, *All the Day Long* (New York, 1941.), pp. 17-35.

in the students' minds and hearts. He spoke English correctly and fluently although never without an accent, and often with such "dictionary" words, as drew a smile from newcomers.

Alongside these two patriarchs of Brighton must be placed their far younger colleague, the Rev. Charles B. Rex, who by reason of his American nationality and his winsome personality was an influence, naturally much nearer to the students. He was destined as will be seen to become the second rector. Although acting as treasurer for the first two years, he was primarily a professor. He taught Sacred Scripture 1884-85; Philosophy 1885-1887, and Dogmatic Theology 1887-1889. As a teacher, he was quite a contrast to "the old man" as the students lovingly called the Abbé;

"he took no special delight in making his pupils realize the limits of their knowledge, and in emphasizing the difficulties . . . He did perhaps more of a positive nature to build up his students than did the more critical Father Hogan.

In Dogma, he introduced his pupils to Hurter and Lehmkuhl of the Society of Jesus, than whom none more solidly learned yet exists among the authors of textbooks. His own knowledge was always exact, and he would not suffer his pupils to leave a page with blurred impressions. He was clear himself and saw to it that his students understood the ideas that the author set forth . . . He commanded the respect of every man in the Seminary. We looked upon him as in every way priestly . . ."⁸

There was also the Rev. Paul C. Braye, S.S., who came in 1884, and first taught Dogma. Of him, I can learn very little except perhaps that he was not strong physically, and soon left Brighton.

To complete this group of Sulpicians, one must mention Father Peter F. Roux. Born in 1847, in Lyons, France, he was ordained in 1874, and taught several years at St. Charles

⁸ *The Voice* VIII (Jan. 1931) p. 6.

before coming to Brighton in 1884. As teacher of fundamentals in Natural Science, he did not restrict himself to principles, but opened to his students the method of experience. In this, he, like other scientists, was not always successful, as one well remembered incident illustrates.

"He and his philosophers constructed an ice-boat; the whole community attended the launching. The sails were hoisted and all was set for a glorious ride across the lake, but the wind would not budge the scientific craft. Messrs. Francis P. Havey, Thomas S. Duggan and the rest took off their overcoats to fan it, and contributed all their breath; but the experiment remained a failure."⁹

A year after the original group came the then recently ordained Father Francis E. Gigot, S.S., a professor who was destined to make his mark in Scripture Science, and to become well known far beyond the bounds of Brighton and even of America. He first taught Dogma here (1885) but soon (1888) was assigned to the subject which became his specialty. As a teacher, he was characterized by the virtue of clearness, a quality reflected in the textbooks in which he later incorporated his notes. As a pioneer author of these Scripture manuals, he put the American Church under deep obligation.¹⁰

1900—General Introduction to the study of the Sacred Scriptures.

1901—Special Introduction to the study of the Old Testament Pt. I.

1905—Outlines of Jewish history from Abraham to Our Lord.

1906—Special Introduction to the study of the Scriptures Pt. II.

1907—Biblical Lectures.

1912—Christ's Teaching concerning divorce.

1915—Message of Moses and modern higher criticism.

There were also in the early Brighton faculty two Boston diocesan priests, the Rev. Louis S. Walsh and later the Rev. Michael E. Begley. The former of these had just been ordained a priest at the Sulpician Seminary in Paris, and was destined to maintain his connection with St. John's for many years, first as professor of History and Liturgy, and

⁹ *The Voice* VII (1920-30) Feb. p. 15.

¹⁰ These were all published after he left Brighton.



Rev. D. G. Kelleher	Rev. H. Clappin	Rev. L. S. Walsh	Rev. P. P. Chapon	Rev. P. F. Roux
	Rev. G. Andre	Very Rev. J. B. Hogan	Rev. C. B. Rex	Rev. M. E. Begley
				Rev. F. E. Gigot

at the last for one year as procurator. He it was who successfully started that devout and exemplary care for the proper carrying out of ecclesiastical ceremonies, which has become a characteristic tradition at Brighton. Father Begley's original place at the Seminary was that of treasurer which he assumed in 1886.

The first group remained practically unchanged for the first four years of the Seminary's history. The students whom they taught were young men who had received pre-Seminary training in Catholic colleges, like St. Charles in Maryland, Holy Cross in Worcester and Boston College. From the time of entrance to the Seminary, until their ordination as priests, they led a life, all of whose details were directed to their priestly formation. The smallest details of that life are of the very essence of the Seminary's history; they are what their earthly parents are interested in, and what constitute the earthly vesture of that divine grace, which is truly "the mystery" of seminary formation.

The requirements for admission to the Seminary as students were first, a classical education, the equivalent, as we would say, of the first two years of a modern college, and second, presentation by the Archbishop or their Ordinary, with testimonial letters from the pastor of the parish or the heads of the institution from which the students came. There was also an examination in the liberal arts. This intellectual test had been the object of particular consideration by the faculty, and was divided into two parts, the first dealt with English, Latin and Mathematics; and the second bore on the subjects of the student's work in the previous semester. Successful fulfilment of these requirements led to admission to first Philosophy. Certain other factors permitted them to enter senior Philosophy. From then on for five or six years, as the case might be, they lived a regulated life in common with other children of the church, advancing day by day in grace and wisdom through prayer and study. Their every moment was regulated by the Seminary rule of life.¹¹

¹¹ Thomas C. McGoldrick, *St. John's Seminary*, in Donahoe's Magazine XXX (1893) 59-64; John A. Butler, *St. John's Ecclesiastical Seminary*, in Am. Eccl. Rev. XVIII (1898) 449-458.

In the foundation of Brighton, there had been an explicit intention to have a uniform rule for Sulpician Seminaries in America based on the rule of St. Sulpice in France and adapted to American conditions. What the first directors did here along that line, in the first two years, together with a more detailed view of life at Brighton then, may be gathered from the report made at the first official visitation, in May, 1886. This visitation was made by the Reverend Fathers Bieil and DeFoville.

It appears then that Father Hogan had from the beginning let it be known to the diocesan clergy that, according to the Sulpician rule, their work in the Seminary took up all their time and care, and that in consequence they could not offer themselves for any other work, however good it might be in itself. Even to attempt such outside work would only imperil their ability in their own function. He was able after his experience of two years to assure the Sulpician Visitor that this point was both well understood and respected by the priests of the Diocese, who had in no wise attempted either to change it or resist it, or to treat it with antipathy. Occasionally however, and in vacation periods, the Sulpician fathers had helped out the diocesan priests by saying masses in the neighborhood of the Seminary.

They could however, and did eagerly take on the spiritual direction of those among the diocesan clergy, who desired it. Indeed, recognizing the obstacle to this acceptable work created by Brighton's distance from the city, they actually sent out invitations to the diocesan clergy to visit the Seminary, and they treated them when there with exceptional kindness and hospitality.

This had been the case particularly on November 21, 1885, the Feast of the Presentation of the Blessed Virgin, when, despite unpleasant weather, more than a hundred of the diocesan priests had accepted the invitation. On this occasion (for the first time here, that I can learn) there was carried out the beloved ceremony known as the Renovation of Clerical Promises. After a solemn pontifical Mass, each of the clergy present went up to the sanctuary and with hands joined in those of the Archbishop repeated the words

used in first tonsure: "*Dominus pars . . .*" That ceremony, transferred later to the Feast of the Priesthood, never lost its appeal.

In dealing with the diocesan clergy, whether priests or students, the Sulpicians had the principle that seeking vocations for their own society was contrary to their spirit. They had not yet enjoyed an opportunity to practice the supplementary point that if such vocations were spontaneously offered, their acceptance and cultivation were to be gladly exercised. The Sulpicians sincerely believed that a certain number of American vocations (in addition to the desire of the bishops) would be a sign that God favored their extension in the United States. Apparently, however, but little actual hope existed at first for the accomplishment of their desire. The local superior remarked that Brighton students ordinarily had in mind preparation for the diocesan ministry.

It was however, the conviction of the Superior that there was not a point of Sulpician discipline that could not be exactly observed by the Society in America. One point received special mention. The Sulpician rule required the presence of the professors at all of the community exercises, even recreation. This could be and was carried out, although an adaptation had been made. Americans were not prepared for the long walks on holidays; they should have shorter walks and more exercise in the form of games inside the grounds. The report then went on to speak of the three purposes of Seminary training, Community Life, Piety and Study. The existence at that time of only one building compelled a mixture of Philosophers with Theologians, a condition that would be but temporary. However, until it was changed, special attention was paid to Philosophers as beginners in the Seminary.

It was remarked at the Visitation that the Community rule was kept as well here as in any Sulpician Seminary, nor was this general observance at Brighton regarded as the result of any servile fear; indeed, it was based only in part on even reverential fear; its main reason was the students' understanding of the place which the rule played in their training. The rule of not breaking down community life

by the formation of any special preference for small groups, based on a common place of origin or common interests in games and the like was also discussed. The conclusion arrived at was that on the whole, Brightonians distinguished themselves by a broadness of spirit, and companionship which did them honor.

As for breaking down community life by seeking for outside permissions, the cases of such a nature were not uncommon. Their presumed reason was shopping. Much serious and sometimes ingenious discussion ensued of means to eliminate or reduce this exception. But all the faculty agreed that none of the suggested remedies should be pushed to an extreme, for, as was said, "The spirit of broadness and confidence, hitherto used in this regard has seemed to strengthen the sense of honor and loyalty noticeable among the students in general."

A more serious matter was the break in community life, forced on some students by illness, especially at mid-year. The solution was a short vacation at that date. This was all the more a subject of serious consideration in that it differed from the practice both in France and in Baltimore. The Brighton directors however, were determined on the point. It is striking to note in one part of this discussion the reference to "the astonishing brevity of life-span of priests in the province of Boston; the average does not pass forty years of age."

It is both noticeable and consoling to learn that in this first visitation much was said about the heat in the house, the air in the rooms and the advice of the house doctor. For from the very beginning at Brighton, much care had been given to the health of the students. There was a doctor, "*homme sérieux et consciencieux*," who made regular visits twice a week, after having given a physical examination to each student at the beginning of each school year. At first his office was "in the old Archbishop's room"; after September 1886, it would be "in the infirmary."

The Brighton faculty had changed many parts of the French Sulpician rule. They had retarded the regular five o'clock rising hour to five fifteen o'clock, they had length-

ened the short recreation after breakfast, they had provided a more substantial breakfast, they had settled the Sunday program on the principle of what hour would best suit the parents for visiting; they had introduced some early afternoon classes, to offset the danger of idleness in the long afternoon study. In many of these and similar changes, the advice "of the more serious students" had played its part. They had also settled the matter of the kind of cassock and biretta to be worn in Brighton on the basis "of the usage of the most exemplary priests of the diocese." They had introduced the half-holiday walk on Tuesdays in winter; they also introduced the short winter vacation. They had allowed the Rosary to be said in private instead of in common, on walk days, because of "the reserve to be guarded vis-a-vis des Protestants."

The use of tobacco however, remained absolutely forbidden to the students, both while in the Seminary or outside it, except on what were home holidays. This part of the rule has always been a subject of discussion among both directors and students. The chief reason for it and its long duration at Brighton was spiritual. Inasmuch as the Seminary food was intended to be both substantial and tasty, the prohibition of tobacco was the most ready field for the exercise of Christian mortification and the consequent strengthening of will-power. It was in the matter of piety and devotion and Christian mortification that the directors recognized their greatest task. For they felt the need of building a solid foundation of exact ideas and convictions in these points, to replace the too sentimental base, commonly found among their students. Their chosen means, the practices of Spiritual Reading, Prayer and Direction were not enthusiastically received by their pupils, although it was remarked with compliments that the ceremonies and chants of the liturgy, especially at ordinations, were carried out with precision and devotion, almost making the directors think that they were back in Saint Sulpice. As for ordinations, the faculty's general notion was to retard them, in contrast with French practice. Tonsure was conferred at the earliest after two years of Philosophy; the two first minor orders at the end of First

Theology, and the other two at the end of Second Theology; Sub-diaconate at the end of Third Theology; Diaconate at Christmas and Priesthood at the end of Fourth Theology.

The intellectual order in Brighton was an object of deep satisfaction to the directors, despite the fact that the professional personnel and the capacity of the students had already compelled a diminution of what had been hoped in that regard. They seemed particularly pleased at certain points, two of which had been pressing recommended at the Council of Baltimore, namely the Study of Scripture and the Study of Preaching. The former was a matter of special concern in Brighton — three hours a week were given to it, and in addition, according again to the Council of Baltimore, the study of Hebrew was obligatory, at least for one year, and Greek was highly recommended although as a private study and in special classes. The general arrangement of Scripture in Brighton's curriculum, it was said, was based on that of Troy, which enjoyed in this respect a reputation higher than any of the other Seminaries in the United States.

As for Preaching, the opinion was expressed that Americans had better talent for it than for writing. Special attention was therefore given here to the preaching of sermons and to their public and private criticism, including criticism of the preacher's pronunciation, etc.

For Church History, "which in this country is the object of frequent and serious discussion, and which is becoming more and more the subject of higher studies," the visitation brought out the fact that in Brighton two classes a week were given for the whole six years; in the Philosophy Department two years, with the help of a text book; in the Theology Department four years by a detailed treatment of special topics on the part of the professor, who gave one of those years to a course in Canon Law. Special attention was also given to a course in Church Architecture. On this subject, the Superior himself gave a weekly conference "to warn the young of the gravest errors, and tell them of the principal points on which more vigilance and good advice were needed." Mention was also made of an extra review class given at times in the courses of Dogmatic and Moral Theology.

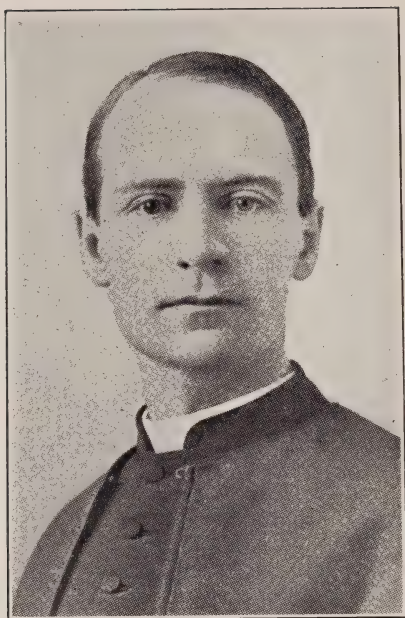
The class schedule called for nineteen hours a week. There were two classes on Sunday, namely, Scripture at eleven thirty and Homiletics at four. During the week, there were, except on Thursday, two major classes every day, one, Moral Theology, at nine thirty, the other, Dogma, at four fifteen; there were also classes at eleven thirty on Thursday, Friday and Saturday, and at two fifteen on Monday, Wednesday, Friday and Saturday, divided between Scripture, History and Chant. For the general school calendars, these Sulpician feasts were to be fixed as follows: The Interior Life of Our Lord on the second Sunday after Easter; The Interior Life of the Blessed Virgin at the end of the Opening Retreat; The Feast of the Priesthood at the end of the school year. Ordination time was fixed to end with the Feast of Saint John the Baptist, June 24. Vacation was to begin on June 26 and end around the 20th of September.

At the end of that first two year period the growth of the Seminary was so great that the Archbishop decided to begin in the Spring of 1887 the construction of a house of Philosophy, on a neighboring terrain which he had bought in 1885.

For the Sulpicians themselves, this growth and their experience in Brighton had caused them all, with one exception, to express the desire to remain in America. The exception was based on reasons of health. They also expressed the hope that the work in America would be made better known to their confreres in Europe, being certain that thereby more Sulpicians from France would offer themselves for the work in the United States.

Not long after the Visitation, Father G. Clapin, SS., came to Brighton to teach Philosophy and arrangements were made to have Father Daniel Kelleher, a priest of the diocese, teach Natural Science in place of Father P. Roux (1888). Father Kelleher had been ordained at Baltimore in 1883.

At this time, too, (1887) the clergy of the diocese united in presenting to the Seminary a life-like bust of the Archbishop, cast in bronze, and a purse of \$7,000. It was their mark of appreciation of the prelate's inestimable accomplishment in founding for the archdiocese this magnificent and fruitful institution.



REV. CHARLES B. REX



1906—GROTTO OF THE BLESSED MOTHER

CHAPTER III

EXPANSION

THE RECTORSHIP OF FATHER CHARLES REX, 1889 - 1894

THE SECOND TENURE OF ABBE HOGAN, 1894 - 1901

SO MATTERS WENT until the first big changes, of which one had to do with the opening of the Catholic University in Washington and the other with the opening of Philosophy House here. The former took place in 1889 and affected Brighton in a marked degree, for on the one hand the Abbé Hogan was called to Washington to become the first Superior of the Divinity College there; and on the other hand, some of Brighton's fourth year theologians went to Washington for what were called "further studies."

The first of these two changes occasioned the promotion of Father Charles B. Rex to the place formerly held by "The Abbé" as rector and the coming of Father Gabriel André, SS., to teach Dogma in place of Father Rex. That made a great change for the students. Father Rex approached his duties in spiritual reading with far more method than the Abbé and Father André approached his theological teaching with much less method than that characteristic of Father Rex. Whereas the latter had a very broad and markedly positivistic manner of introducing his students to the science, Father André tended markedly to the mystical and speculative.

One may, however, pause here to note that Father André was especially interested in the field afar and with his stories of Japanese and Chinese pagans may have been one of the strongest influences in forming the later missionary-minded Bishop James Anthony Walsh. It was probably due to Father André's influence also that student collectors went around among the Seminarians to obtain their Propagation dues (Feb. 1894). Father André had been at Baltimore from

1878 to 1889; he taught Theology at Saint John's from 1889 to 1894. He was an enthusiast, of charming personality. His heart was tender and full of compassion. After leaving Brighton he went to Europe and was director at Avignon and Lyons. He always spoke kindly of America for which he had acquired a deep and abiding admiration. The truth of this generally-made comment we ourselves have personally experienced in a visit made to the genial enthusiast some years ago at Avignon. And there too we learned at some length of his eager support of the foreign missions, almost word for word as it was later described by himself in a letter to America.

"... According to the measure of our strength, we strove to attain a noble end namely to prove the possibility of a great diffusion of the Apostolic spirit among the ranks of the clergy. We wrote several articles in the dear Sacred Heart Review of Cambridge. We got in touch with several missionaries in Japan when they were asking for help and especially the director of the Tokyo leper-hospital. We published the letters of these heroic priests and brought them to the attention of a certain number of generous souls."

He told of his part after leaving America in the organization of the American National work for the Propagation of the Faith about 1896; and of the admiration he had for James Anthony Walsh, one of his former pupils, in the same kind of work.¹ But not all the students were interested in becoming missionaries; some of them criticized him as a teacher.

"They thought he was not systematic and practical enough. They had little appreciation of the mystical flights which charmed the Carmelites. So they complained about him to Father Rex. Most superiors would have paid little heed to such criticism Most superiors are concerned about what the Seminarians

¹ *The Voice* IX (October 1931) p. 7.

will say ten years after they are out of the Seminary, not with what they say while undergoing training. But Father Rex . . . paid very great attention to the views of the students. So he tried to get Father André to reform and finally transmitted the complaint to the Superior General who took Father André away. Father Rex gave to the Boston dogma-class, system personified in Father Stephen Dorvaux.”²

Father Rex is said to have had a consuming desire to have a perfect seminary and he hoped in time to achieve it in Boston. The evidence available shows that in his mind the matter of studies took first place in the three essential factors in Seminary life; perhaps the great and successful emphasis upon studies helps to explain the sparse mention of difficulties in the community rule or in the spiritual side of seminary life in his day.

In October 1889, the Catholic University at Washington opened its doors to students. Strangely enough despite the Abbé Hogan's presence there, the diocese of Boston sent only three of its students there during the first four years, although some other Brightonians, belonging to the dioceses of Providence and Hartford, went there regularly. Among Boston men, Father Labossière and Father Thomas McGoldrick went to Washington in 1889, but did not seek a degree; Father Charles Aiken went in 1890, but took his baccalaurate only in 1891. No others went until 1893. Possibly the explanation of this situation centered around the combination of courses. The University's idea and practise was to receive students at the end of third Theology. This practise on the face of it, did not wholly satisfy the authorities at Brighton. To the latter, it seemed a derogation from the very essence of post-graduate work, and furthermore, it plainly interfered with the seminary courses, already set up in accordance with the legislation of the Baltimore Council. For the fathers of that epoch-making council had wished to see established in the United States “an outstanding center of learning in which talented and virtuous young men would,

² *The Voice* IX (1931-1932) March, p. 22.

after the completion of their accustomed course of studies, devote three or four years" to post-graduate work. (Tit. V, cap. III no. 182).

The Brighton view appears in the report of a faculty meeting, held in May 1890, where the decision was reached that the students who left the Seminary at the end of their third Theology, in order to attend the Catholic University, would not receive a call to the priesthood at that time. Their reasons were first, because these students would otherwise miss several important seminary courses, which it was felt they could not properly make up during the vacation; second, because the other seminarians would cease to have a proper appreciation of those courses, if such a meager make-up was permitted.

The same problem was faced at later times also, and was finally settled in 1891-1892. On October 25th, 1891, the Archbishop, to whom the matter had been submitted, decided to make the Brighton Theology course of but three and one-third years' duration. The measure would, it was believed, "overcome in part certain difficulties in the Seminary's relations with the University." Students who went from here to the University could henceforth be ordained in September at the beginning of their fourth year in Theology.

The change as suggested by the Archbishop was communicated to Paris, where it was approved, and thus it was ready for promulgation in March 1892. One of its results was that all orders higher than first minors were advanced six months. However, the Brighton practice seems to have had students go to Washington as deacons in September and be ordained with their class in December.

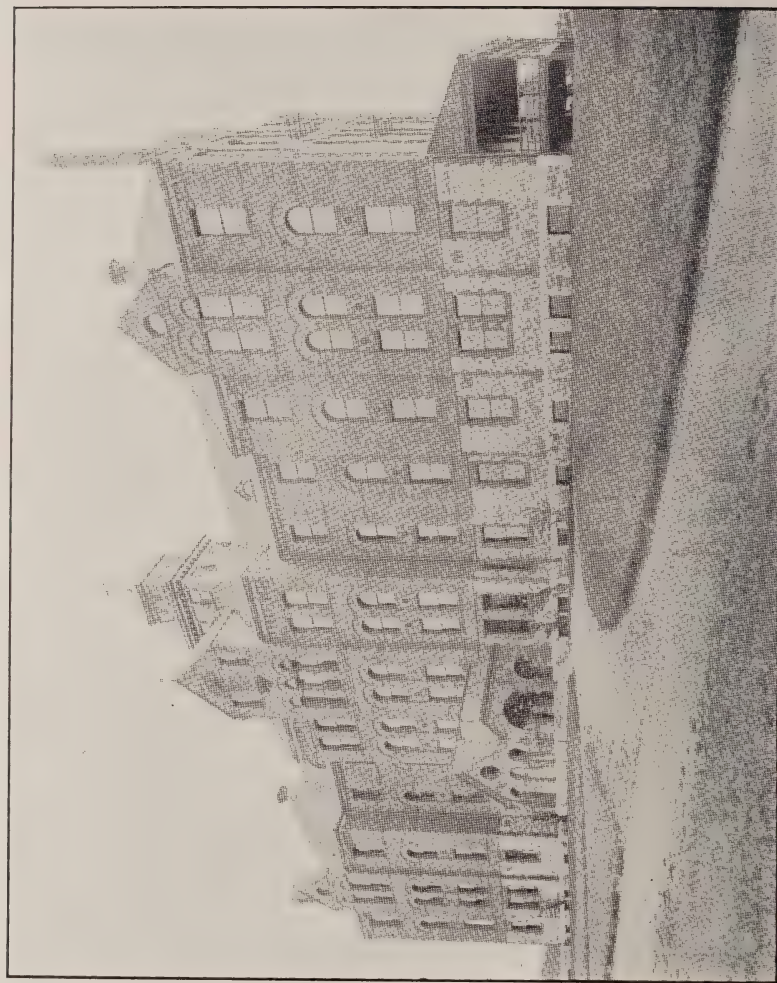
In September 1893, Boston really began to send men to the University to seek degrees. In that year, the Reverend Messrs. George V. Leahy, Frank Maley and Florence Halloran entered the University as deacons, and were ordained with their class in Brighton in the following December. They were the first of a long line of Boston men, who later made post-graduate studies in Washington.

Perhaps as a possible means to meet Brighton's difficulties, a proposal was made by the Catholic University in April

15, 1894 to authorize the Seminary of Boston to confer the degree of Bachelor of Divinity, in the name of the University. This proposal was formulated in such a manner as to be applicable to other seminaries, who desired to obtain the same privilege; but it offered some practical difficulties to Boston, as at that time organized. The most serious inconvenience was the requirement, at the end of the third year of Theology, of an examination written and oral, touching virtually all the matter studied during the previous three years. The Brighton faculty did not look with favor on the plan, because of the grave interference it would occasion with the work of students in the Third Theology. It decided, therefore, to present the University authorities a modified plan which, while assuring the same adequate preparation for the degree, would be of less disturbance to the Seminary. The modified plan would replace the single examination at the end of the third year of Theology by four semester examinations spread over the second and third years of Theology. For these four examinations, a grade of seven would be required in place of the grade of five asked by the University for the single examination. The University, however, did not see fit to accept the Brighton amendment.

Brighton's later attitude to the University may well be mentioned here. In May 1898 there was a meeting held at New York of the representatives of a large number of Seminaries and Colleges. In view of arrangements with the Catholic University for a reorganization of studies, the Superior, Father Hogan, told the faculty the ideas which he intended to express there in its name. He proposed to speak on the Baccalaureate of Theology, and in this regard to seek for the Brighton students a dispensation from the Hebrew examination. He also had in mind to set forth a plan of co-operation among the different seminaries. In the discussion it appeared that the whole faculty was opposed to the establishment of a Seminary program, imposed by the University.

The meeting in question was held at Dunwoodie, on May 25th. The invitations to the meeting had gone out from the Rector of the University, Monsignor Conaty, and were accepted by practically every seminary in the country. An



ORIGINAL PHILOSOPHY HOUSE

organization was formed which was the first step toward the later — now famous — Catholic Educational Association. At that 1898 meeting, ideas and plans in seminary work and curriculum were discussed. A second meeting was held in Philadelphia in 1899 and then nothing until April 1904, when plans were made to unite with the Association of Colleges and Universities and the Parish School Conference.

Besides the opening of the Catholic University in 1889, a second great factor in Brighton's history under Father Rex was also begun the same year. This was the construction of a separate building to house the Department of Philosophy. Some years previously, the Archbishop had in mind to use the Oak Hill estate in Newton for this purpose, and that intention may well have had its part in his decision not to complete the architect's original plan for the Brighton structure. In March 1884, he had written to Father Hogan, that the Newton estate could be used for that purpose, as well as to provide a rest house for the faculty. However, in October 1885 he purchased the eighteen acres that lay next to the Brighton property and south of it, at the corner of Lake Street and what is now Commonwealth ave. The increase of students in Brighton in 1886 determined him to build his extra structure there and finally the actual foundation work was begun in 1888, and the superstructure in 1889.

The new building, designed by the same architect who had done the old building (henceforth called Theology House) had entirely different lines and created an entirely different impression. A quadrangular four-story structure, built of brick, although it had a ground story and western portal of stone, it gave the impression of awkward height emphasized perhaps by its pitched roof and cupola, and unrelieved by the wooden verandas, which extended along the southern and eastern sides. Like the Theology House it also had a projecting chapel in the rear, carefully hidden from outside view. It was not a pleasing structure to the eye; in the matter of fundamental construction, however, it enjoyed the same honest and substantial work which characterized the old building.

The Philosophy House opened on October 23, 1890, with

twenty-six students in residence. The number of Philosophers soon rose to forty, where it remained during the rest of Father Rex's rectorship.

Father Chapon was the first resident Superior of Philosophy House and held the position for the next two years, during which period he also continued his teaching of Moral Theology in Theology House. He had under him as Senior Professor of Mental Philosophy the Reverend George Clapin, S.S., who had begun to teach that subject in 1888 and continued to do so until 1892, when he left for reasons of health. Father Clapin in after years was for long the hospitable head of the Canadian College in Rome. In Brighton he was succeeded by Reverend Stephen Dorvaux, S.S., who became Superior of Philosophy House in 1892. The professor of Junior Philosophy in 1890 was the new and young Sulpician the Reverend John R. Mahoney, who also continued here but a short time. He left in 1894(?) to teach in Baltimore and went afterwards to Dunwoodie.

In 1893 the faculty was increased by the appointment of Reverend Austin Dowling, S.T.L. He was the first alumnus to return as a professor. He was born in Providence in 1868, and made his classical studies at Manhattan College. Entering St. John's Seminary as a student in the fall of 1886, he stayed until 1890. Being too young for ordination, he then began his post-graduate studies at the Catholic University while still a deacon. As a teacher in Brighton his subject was Church History. It has been said of him that he was first and foremost a priest, in whom, it may be added lived a brilliant student and professor.³ He also was possessed of an attractive personality, and thus added immeasurably to the faculty's reputation with the student body.

After the opening of its new house the Philosophy Department had constituted a practically separate community. Its students had all their classes and meals there, their recreations also, and except for High Mass and Vespers on Sundays, their spiritual exercises as well.

It is of some interest to know that they as well as the Theological Department had a class of Sacred Eloquence,

³ *The Voice* VIII (1931) January page 6.

although how long the course was maintained, I have not learned. It is certain that in 1892, it was suppressed in favor of an accessory class in Hebrew. It is also of interest to learn that, beginning in 1892, there were regular classes held twice a week in gymnastics, which probably meant with dumbbells and Indian clubs. There was a professor present, and the students brought "their instruments" with them to the lower corridor. These "drills" were dropped in 1897. Skating too was in vogue on the pond in Lake Street and often replaced the Tuesday and Thursday walks. By 1894, at the latest, there is evidence of the existence of a students' library in the Philosophy House.

In the Theology Department, meanwhile, there had also been some changes. Among them was the always important change in the person of the treasurer. Father Begley resigned that office in 1893, to become a pastor at East Weymouth, in the diocese. He was replaced by the young American Sulpician, Reverend Richard Wakeham, another real acquisition to the Brighton faculty. Born in Columbia, Virginia in 1858, Father Wakeham like his contemporary, Father Dowling, had a very attractive personality, and was very popular. He was also famous for his "prones" which he later put into book form.⁴ But he also did his job as treasurer in the same pleasing manner.

Certain modifications of the Rule were also made under Father Rex. One of these was the fixing of the devotion of the Forty Hours, in the days immediately after return from the midwinter vacation. This change made the devotion serve as a little retreat, and also provided a more gradual way to get back into the regular seminary routine.

Another change, begun at this time, remained long an interesting element in Seminary life. By reason of the repeated requests of the Pastor of the Cathedral to have a deacon and a subdeacon for the High Mass on Sunday, and of the express wish of the Archbishop to have the Seminary aid the Cathedral Parish, it was decided to have a deacon and subdeacon leave the Seminary each Sunday at 9 a. m. and be back at 2 p. m. The two students affected had their noonday meal

⁴ *Sermon Sketches*, 2 vols. New York, 1903-05.

at the Cathedral rectory, where they not only saw and heard the gracious head of the diocese, but also learned items of interest to bring back to their fellow students in Brighton.

Another change had to do with the system of walks. The Archbishop, when asked, gave his advice in favor of walks by small groups, in preference to community walks. The latter kind of walks was displeasing to the students, for it was a new thing in their lives, and was considered by them to involve a public humiliation, as if they had to have bodyguards when they appeared in public. The Archbishop said that it was by pure forgetfulness that he had not arranged this matter previously with Father Hogan.

A series of significant changes began in 1893, having to do with stimulation to study. One of these was the publication at different times of the names of the "first Third" in intellectual results. Another was the weekly argumentation, still another was the famous annual concursus, with prizes. This at first took the form of an oral, on a prepared subject, but was later made more formal by becoming a competition of prepared essays. The subject of the concursus was announced in advance, and the winning paper was read at Commencement. The idea was gradually widened to include with Dogma and Moral Theology, subjects taken also from Scripture, History and Canon Law. In the "big" concursus, the prizes were a full scholarship and two half-scholarships; in the lesser concursus "truly valuable" books to the amount of twenty-five dollars. The scholarships were given by the diocese; the books by Father McMahon of Charlestown. Finally in addition to these stimuli was introduced also that of obtaining degrees. In September, 1893, the faculty asked the Superior "to take measures to obtain at once the power necessary to give degrees in Theology and Philosophy." This I take to mean not only the proposition already referred to about the Catholic University, but also the approval from the authority at Saint Sulpice in Paris, through whom the canonical power would be obtained. It was not referred to the State, from which the Seminary already had power. A favorable reply from Paris was received in January 1894,

limited, evidently, to giving the degree of Bachelor of Philosophy.

On March 4, 1894, the conditions for gaining this degree were promulgated to the student body.

A. Those who spend two hours in Philosophy Department, may get the degree of Bachelor of Philosophy at the end of the second year, provided the average grade of their four-term examinations is equal to seven (6.75 counts as 7; 6.74 does not).

B. Those who spend only one year in Philosophy Department may get the degree of Bachelor of Philosophy, provided that they take examination covering the work of the year which they missed, and that the average grade of these examinations and of their two-term examinations in the Philosophy Department is equal to seven.

C. A student who, through sickness or other legitimate cause, misses any term examination in residence, may make it up by another examination.

All these new and exciting incentives were having their effect on the student body just at the time when on April 23, 1894 the seminary had a visit from Monsignor Satolli, the Papal Delegate. He was told about them among other things and, having heard that the year's subject for the concursus was *De Romano Pontifice* he donated personally a gold medal to be given to the winner.

At the closing exercises of the year the session began at 10:00 A. M. The old Archbishop was present, according to his custom. There in dignified, gracious and priestly manner he listened to the reading of the two or three chosen essays which took until twelve o'clock. After dinner he was also present for the short session in which the concursus winners were named, the degrees in Philosophy accorded and the "first third" read for both Theology and Philosophy Department.

That session was Father Rex's last official appearance as rector, for shortly afterwards he gave way to the Abbé, who

returned from Washington to reassume his first office. The Seminary was in excellent condition in all regards, morally, spiritually and mentally: and all the student body lamented their rector's departure. He was not well; he had caught a cold while visiting a sick student and he could not throw it off. He went south to take over the leadership of Saint Charles but later to go West for his health. He died in 1897 universally regretted.

In the ten years since Brighton had begun its work, it had already produced alumni who would show themselves as sterling priests; proving the salutary effects of their seminary training in their holy lives, their fine doctrine, their excellent judgment, their fruitful leadership.⁵

FATHER HOGAN'S SECOND TERM AS RECTOR 1894-1901

Father Rex's departure and the Abbé's return occasioned other faculty changes also. That same year, Father Dorvaux left his post as Superior of Philosophy House, replacing Father André who had been called back to France. The position of Superior of Philosophy then taken by Father Daniel Maher, S.S., who began the first of his two periods of residence in Brighton. He showed himself a very competent professor with clear-cut exact teaching and a disciplinarian with the same sharp and clear-cut exposition of the rules that should govern an aspirant to the priesthood.

He was assisted in Philosophy House by Father John Thomas Driscoll, S.T.L., a secular priest of the Albany diocese. He had studied for the priesthood at Troy from which he was ordained in 1889 and had done post-graduate work at the Catholic University. There he had attracted Father Hogan's attention and took over the course of Junior Philosophy in place of Father Mahoney. While at Brighton Father Driscoll put together his notes in the book which he published later entitled "God and the Soul" (Christ in Philosophy—1898).

⁵ Note: There had been one hundred forty-six priests ordained for Boston and fifty-four for other New England dioceses.

In 1894-1895, the faculty of Saint John's was constituted of:

Abbé Hogan, S.S., D.D., President

Reverend P. P. Chapon, S.S., D.D., Moral Theology

Reverend J. Stephen Dorvaux, S.S., D.D., Dogmatic Theology

Reverend F. E. Gigot, S.S., S.T.L., Biblical Science

Reverend Louis J. Walsh, D.D., Church History and Liturgy

Reverend D. J. Maher, S.S., D.D., Philosophy

Reverend J. T. Driscoll, D.D., Philosophy

Reverend D. J. Kelleher, Science

Reverend Austin M. Dowling, S.T.L., Church History

Reverend R. K. Wakeham, S.S., A.M., Treasurer

In this excellent faculty, one of the best Brighton ever had, there were thus nine professors, of whom five were Sulpicians, and there was also a Sulpician in the office of Treasurer.

In 1894, the student body reached almost its highest number; in 1895 it counted two more than the year before. In 1894 there were ninety theologians and forty philosophers; in 1895 there were eighty-five theologians and forty-seven philosophers. This total of one hundred thirty-two was maintained for the following five years until 1899.

All the students loved the Abbé. It may be said that many idolized him. Toward the end of the first year, after his return, they had an opportunity also of seeing that he held a high place in the American Church. They saw him acting as chaplain to Cardinal Gibbons at the magnificent ceremony held in the Cathedral on May 16, 1895, in honor of the Sacerdotal Golden Jubilee of the Archbishop. They saw a most impressive celebration at which besides the Archbishop, His Eminence Cardinal Gibbons, and the papal delegate, Monsignor Satolli, assisted, together with eight other archbishops and eleven bishops and over five hundred priests. That day the seminarians saw, and in whispers tried to identify, all the bishops of New England and their Vicars-General, and the archbishops of Montreal, New York, Philadelphia, Cincinnati, Saint Paul, Santa Fe and San Francisco.

They also saw the rectors of the Catholic University, Mt. St. Mary's, St. Charles' and the old Abbé Magnien of St. Mary's Seminary in Baltimore. They likewise saw the chalice consecrated by Pope Leo XIII and presented to Archbishop Williams in the name of the suffragan bishops by their senior, the Bishop of Burlington. They heard the telegrams of congratulation from the Pope, sent by Cardinal Rampolla and they listened to the appealing sermon preached by the eloquent Bishop of Manchester. Naturally they were thrilled at the preacher's reference to "the grand ecclesiastical Seminary of Saint John's whence issue forth each year a goodly procession of God's anointed ministers."

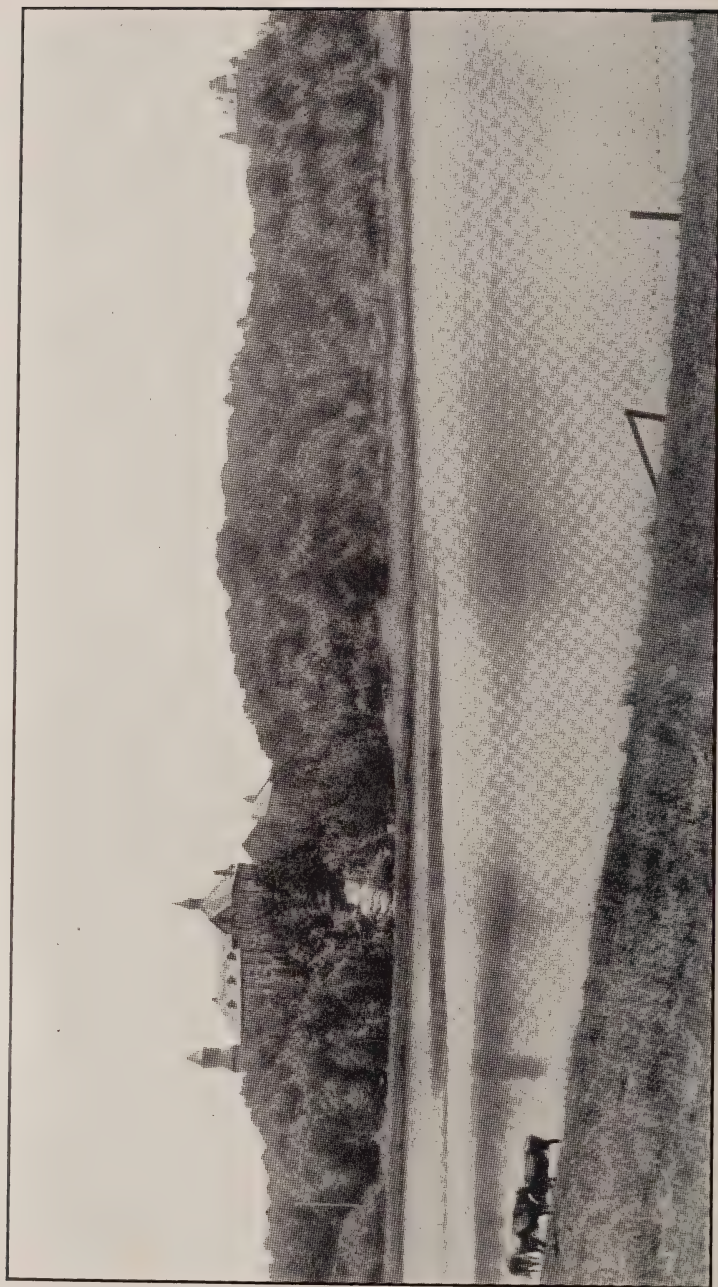
Not the least of the seminarians' unusual experience that day was their presence at the Priests' Banquet which followed the services.

At a visitation in 1896, the Sulpicians having now passed through several years of experience with the separate Philosophy House, made that department the object of a special survey and offered certain suggestions about it to the Archbishop.

They were not wholly satisfied with the result of their training in that quasi-novitiate for the important theological department and felt that certain changes in its set-up would produce better results. In fact, they wished the whole department to be brought into complete conformity with the legislation of the Baltimore Council, by the abolition of a certain compromise agreement with which the Brighton Philosophy Department had begun. That compromise had to do with the existence, alongside the regular two years, also of a one-year course in the Philosophy Department. This one-year course in combination with the shortened Theology course, served for some students, to reduce by one third, the six years residence, which had been devised by the Council of Baltimore. The one year course in Philosophy House had been agreed upon at the beginning, in order not to take away from the already existing Boston College and Holy Cross College the large number of their students who were intending to become priests. It was based on the acceptance of their Philosophy courses as the equivalent of the

first year residence in the Philosophy Department of the Seminary. The compromise while pleasing to the Jesuit Fathers was also pleasing to many of their Collegians. For to those of them who chose this alternative it gave a longer time for enjoying the greater liberty of the college and for deciding the matter of their vocation. The consequent saving in money, indirectly or directly, was also a consideration of importance for a large proportion among them. As time had gone on, the relation of Boston College to the work of preparing candidates for the Seminary had undergone a substantial change. By 1896 for example only one-third of its graduates turned to the Seminary, two-thirds to the world: its prosperity was less endangered than formerly by the Seminary's competition. The directors of the Seminary felt therefore, that the time had come to do away with the compromise, and discontinue the one year course in their own Philosophy Department. Their decision was based, not merely on the existence of the Baltimore legislation, but chiefly upon the very reasons behind that legislation. The whole two years' residence was needed to allow the Seminary training its full scope.

First it was needed to give a longer time for the levites' interior preparation, which was the proper work of the Seminary. For while the students as a rule had a very definite desire of the end which they had in view, they needed more exact notions of that end and more exercise in the means necessary to arrive at it. These were exactly what the Seminary gave, a community life with its accompanying discipline, and the underlying reasons for that discipline. The Brighton faculty felt that, especially in a country like America, there was a special need of training youth for obedience to authority, for the sense of working together, and for the utmost confidence in prayer and conviction of the presence of God. For they believed that in America a certain spirit of independence was breathed in with the very air, together with a sense of necessary dependence on one's own personal resources. And in addition, they felt, there was a patent class spirit, a tendency for those who came from the working classes to have acquired some of the ideas of the



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working classes, notably the tendency to unite for resistance against any apparent encroachment on their accustomed liberties.

In fine, many students arrived at the Seminary with a precious foundation of faith and zeal but with little predisposition to submit themselves to its holy influence. On this viewpoint, it was desirable that all students should spend two years in Philosophy. Indeed, it was also considered almost necessary, for the existing system was regarded as harmful to Philosophy House: among the more than thirty aspirants who presented themselves annually for entrance to the Seminary, only one-half entered first Philosophy: the others came for only the second Philosophy. Thus each year the new comers made up two-thirds of that community; and it was they rather than the older men who often gave the house its tone, that more of a college than of a seminary.

The situation was also complicated by the matter of their preparation in studies. Those who came to Philosophy for only one year had not so good a practical knowledge of Latin as the others, and they also were under the impression that the Philosophy and Science which they had already studied were sufficient preparation to enter Theology. Lastly, they missed fully one-half of the courses given in the Philosophy Department in Sacred Scripture and Church History.

The directors therefore looked forward eagerly to the time when there would be one or more minor Seminaries in the Province, giving a definite preparation for entrance to Brighton: but they were at the moment more especially interested in making Brighton what the Council of Baltimore wanted it to be, an institution in which all the students spent two full years in the Philosophy Department. It was also stated that the Jesuit Fathers, who were in charge of Boston College, would themselves recognize the wisdom and prudence of the idea, because of their practice with their own vocations. For they directed toward their own novitiate after sophomore, those of their students who were thought to have a Jesuit vocation. Thus also they showed that they did not fear to ruin their own college's class of Philosophy.

For all these reasons, the Seminary directors asked the

Archbishop to abolish the one-year course in the Philosophy Department, adding that they had been assured in advance of the assent of the principal suffragans. The Archbishop however, did not approve of the proposition either then or later.

The second great difficulty faced by the Seminary directors was found in the matter of meditation. When students entered the Seminary they were not acquainted with the idea of frequent or long meditation made by the priests in the ministry, whose life they knew. After their entrance to the Seminary, and their introduction to meditation, many of the students found the method taught there too complicated. Furthermore, as their own spirits were of an active rather than a reflective nature, they were not predisposed to receive the idea of meditation willingly; and finally experiencing in themselves little if any immediate fruit from it, they remained passive and fatigued in face of this exercise. All this particularly applied to the time and practice of silent meditation.

Two means of aiding this situation were suggested by the Seminary faculty. One was the use of a book and this innovation was voted for by all the directors. The other means suggested to overcome the difficulty was a shortening of the time assigned for the daily meditation, from three-quarters of an hour to one-half an hour. The arguments for the adoption of this suggestion were: first that it was the custom in other seminaries in the United States and next that it would lessen the actual fatigue, felt by many in the old system. The motives against any shortening were also two-fold: that the very nature of meditation itself demanded time, and that the last quarter hour was the most fruitful; and that shortening the time in the seminary might lead to a further shortening or even an entire omission of meditation after ordination. It was also stated that the use of books would obviate any apparent need of shortening the time.

The first discussion found the faculty divided and no decision was arrived at. It may be remarked that in the discussion all the priests showed themselves opposed to the idea

of any student's employing the time of either Meditation or Mass for the recitation of the Breviary.

There was also much discussion at this Visitation about the intellectual side of the Seminary, particularly in the Philosophy Department. The classes in Philosophy House at that date embraced eighteen hours a week. There were ten hours a week in what were called the major courses, five in Philosophy and five in Science. There were also five hours a week in the so-called "minor" Courses; two classes of Scripture and two of Church History of three-quarters of an hour duration, although the History class had recently been lasting a full hour. There were two classes of Hebrew; one for beginners, the other for advanced students. In addition, there were two classes a week in chant and ceremonies.

A great part of that discussion centered on courses in Hebrew. A course in Hebrew of at least one year's duration had been made obligatory in the Council of Baltimore. In Brighton there was a two year's course but experience had shown that this was of little value to more than half the students. Some of the faculty, taking into account this experience, thought that the intention of the Council of Baltimore would not be violated if the Hebrew courses were restricted to those only who could profit by them. At the same time, however, an incitement to the study was provided by increasing its grade value for obtaining the degree of Bachelor of Philosophy. A further offset was provided for the other students by general conferences on the characteristics of the Hebrew language and on the value of studying it for the more exact knowledge and defense of the Sacred Books. Finally a recommendation was made to drop one of the two Hebrew classes.

In order to give more importance to Scripture itself the number of classes was raised to three a week, each of one hour in length, and a recommendation to discontinue the distinction between Major and Minor Courses. This would make Scripture (and History too) as much major courses as Philosophy, Natural Science and Theology. But in thus elevating the importance of Scripture the faculty thought fit to inscribe in the records the following comment:

"It is necessary to keep the character befitting Catholic science and especially Seminary teaching. We are conservators of the deposit of the faith. While we must not neglect any of the lights furnished by modern research, we must at the same time distrust the systems which are born of the rationalist spirit; we must therefore refrain from going to the limits of what the Faith can accept, and seek instead to keep within the bounds of tradition. A certain boldness permitted to pioneers would be out of place in a Seminary course, where novices should be first solidly grounded."

To some of the present generation who had heard many traditions about the daring spirit of the Abbé Hogan, this record may seem strange. One may also note that on the same occasion, Father Hogan made some characteristic reflections on the fact that American students, despite their development in affairs of practical life, were lacking in intellectual curiosity and ought to be strongly stimulated to apply their spirit and their reflections to the objects of their studies.

The Superior General in his turn, recommended the formation of Academies, that is, groups of students, under their professor, studying special subjects, such as functioned in Baltimore and as had been practised in Brighton under the Professor of Scripture.

These matters properly led to the consideration of the use of the library and its extension. At that time it was the custom to allow students in the Theology House to use the big Library (the Fathers' Library) one hour a week: and the students in both houses to use the students' libraries (with picked books) at various times every day. After much discussion, dealing especially with magazines and newspapers in the students' libraries, it was recommended to have these periodicals supervised and to furnish either a summary or a criticism of specially noted articles for all. For this work the Academies would be useful.

At this visitation, there was also a deal of time spent in the consideration of a matter which the Seminary directors considered extremely important. It had to do with that part

of the rule which ordered the professors to mix with the students in recreation. The trouble came from the students who did not like it and this for many reasons. Unaccustomed to it as they had been in college, they were doubly embarrassed by it in the Seminary, not knowing what attitude to take to the professors nor what subjects to talk about with them in recreation. In their own recreation there was much small talk and teasing.

It happened that during the next few years, there were many changes in the make up of the faculty. These were due in some part to illness, and also to the need of supplying a faculty to the new Dunwoodie Seminary, which taxed the resources of the Society extremely.

In 1896, no less than six changes occurred in Brighton. In that year Father Wakeham left for Dunwoodie, where he was made procurator. Father Maher left for Baltimore, where he was made Superior of the Philosophy Department to replace his predecessor, who went to Dunwoodie. Father Dorvaux who had been unwell left for Montreal Seminary where he later became assistant director. Among the auxiliaries, Father Louis Walsh, likewise unwell, left off teaching history, but remained temporarily as procurator. Father Daniel Kelleher left his chair of Science to become a pastor in the diocese and Father Austin Dowling gave up his courses of History to become chaplain at Saint Joseph's Hospital, Providence. The last named maintained his interest in Church History and in 1908 after his health was improved became for a time fellow in Church History at the Catholic University. In the next year (1897), Father Louis Walsh left the Seminary work entirely, after an association with it from the beginning; he took the post of Diocesan Director of Parochial Schools. He had already published his *Origin of the Catholic Church in Salem*, (Boston 1890); and would soon publish his well-known *Historical sketch of the Catholic parochial schools in the Archdiocese of Boston* (1901). Father Driscoll, who had been auxiliary in Philosophy House, also departed in 1907, to resume parochial work in the diocese of Albany.

All of these priests had felt the strain of the strenuous life,

which they led at Brighton. In 1899, Father Francis Gigot, S.S., also left Brighton, thus ending his long and studious career there, to seek at Baltimore the extra time and help available to begin publishing his long series of classical textbooks. In 1904, he went to Dunwoodie, to join the faculty there, where he remained until his death, June 14, 1920.⁶

Thus by 1899, only the Abbé and Father Chapon remained of the pioneers, and were aided in carrying on the work with many new professors. The new members of the faculty in these years included Father P. A. Urique, who in 1896 replaced Father Maher as Superior of the Philosophy Department; Father Jean Grangier who in the same year replaced Father Dorvaux as professor of Dogma; Father Daniel Duffy who in 1899 replaced Father Gigot; and Father Albert Millet, who in 1900 replaced Father Grangier. These four were all Sulpician Fathers. Rev. Peter Albert Urique was born in the diocese of Rheims, France, July 27th, 1857 and ordained there on May 19th, 1883; he had been a professor at the Seminary of Montreal since 1885. He was a most fascinating — one might even say unique — person; well versed in scholastic philosophy, interested also in many other sciences among which were astronomy, photography and English literature, but interested above all in his students. Quizzical, quaint with a highly developed sense of humor, able and willing to laugh at the amusement which his brave but often ludicrous attempts at English and American slang occasioned, he was beloved of the students in Philosophy House. Father Jean M. Grangier, S.S., born in Clermont, France in 1868, and ordained in 1891, had been a professor in a Seminary in France, before going to Montreal and teaching Philosophy there in 1895. In Brighton, he taught Dogma for one year (1896), and then Junior Philosophy for three years.

Reverend Daniel Duffy, S.S., who came to teach Scripture here in 1899 was an American, born December 8, 1864 in Baltimore, who joined the Sulpicians. He was ordained in Paris, August 24, 1891. He came to Brighton in 1899 to teach Sacred Scripture and fourth year Liturgy. A clear

⁶ cf. Scanlan, *op. cit.* pp. 157-58.

but not an inspiring teacher, he stayed then only for one year. But he returned for a second time in 1904, on which occasion more will be said about him.

Among the secular clergy the first of the replacements was Father Joseph Fréri formerly Apostolic Missionary in Arizona, who in 1896 replaced Father Louis Walsh and Father Dowling in History. Father Fréri was one of the most universally respected professors that Brighton ever enjoyed; a man well rounded in knowledge and a priest of great piety, zeal and kindliness. Unfortunately, his zeal for the Missions soon drew him from Brighton, to become in 1899 national director of the Society for the Propagation of the Faith. Father Thomas Hughes of the Diocese of Baltimore replaced Father Daniel Kelleher in Science. He also came in 1896 and left in 1899. Father John Brophy, D.D., of the Diocese of Montreal, came in 1897 to teach dogma. There were also four priests of the diocese of Boston, all Brighton alumni. Father John Coan, formerly curate in Cambridge and Brighton became treasurer in 1897. Father Joseph V. Tracey came in 1898 to teach certain courses in Scripture. Father Matthew J. Flaherty came the same year to begin the new course in English composition. Finally in 1899, another Boston priest, Father George V. Leahy came to replace Father Hughes who left that year. Father Hughes, who had been a parish priest in the diocese of Baltimore, was interested in Science, and in the work of teaching ecclesiastical students, but never robust in health, he had to leave Brighton after his short stay there. During the rest of his life in his home diocese of Baltimore, he had to fill easy places.

Father John Brophy studied in Rome where he evidently made a brilliant course and received the doctorate in Theology. As an auxiliary professor, he had taught in the College of Montreal and then at the Grand Seminary in 1895 and 1896, before coming to Brighton. Ponderous in manner as well as figure, he was only an average teacher; he remained however for ten years in Brighton.

Father John Coan, a Brighton alumnus of 1888, who succeeded Father Wakeham in the treasurer's office after the year's temporary tenure of Father Louis Walsh, showed him-

self an interested and worthy addition to the Brighton staff.

Rev. Matthew J. Flaherty also a Brightonian (1889) and also a personality came as professor in 1898 to inaugurate a class in English composition which had been recommended at the Visitation of 1896. The recommendation was partly carried out in the following year with lectures in Elocution given in both houses by a layman; it was also already being acted on by the choice of Father Flaherty then a curate in Gate of Heaven, South Boston, to teach in the Seminary. That talented and enthusiastic priest, who had long interested himself in the intellectual life and had often been asked by Abbé Hogan to teach in the Seminary, began to prepare himself directly, by taking post-graduate lectures at Harvard, where he received the degree of Master of Arts, and then in September 1898 started the new course in Brighton. Besides Fr. Flaherty's imperturbable good nature, one recalls the daily themes he set us, the constant writing, writing, writing; and his speed in both lecturing and rushing off on the bicycle to other lectures and to his Saturday and Sunday work as chaplain for State prison.

Father Leahy, it will be recalled, had gone to the Catholic University in 1893 and obtained the degree of S.T.L. A born teacher, he spent only a few years as a curate in St. Philip's parish before coming to the Seminary, where he continued for many, many years as model priest and professor.

Father Joseph V. Tracey was a personality in a double sense of the word. Ordained ahead of time (Feb. 24, 1886) because of poor health, he is still living (1945) and has done remarkable work in the fifty-nine years that have intervened. Much of that work had to do with life in a seminary. First after an initial improvement in health he spent the nine years from 1889 to 1898 in St. Mary's Seminary, Baltimore, one of the first American auxiliaries of the Sulpician Fathers; there he had served as a professor of Scripture and had also become enthusiastic about the work of the Propagation of the Faith which was then centered in St. Mary's. He had left St. Mary's to serve as the first director of the Society in Boston and lived at the Cathedral but he found time to serve likewise as one of the Scripture professors at Brighton. In

both positions he was eminently successful for he brought to them the fine executive ability, method and enthusiasm which were his characteristic qualities. Nor was it possible for him to keep separate these two great works — he brought the Mission work into the Seminary and in March 1901, organized there among the student body the branch, known and now famous under the name The Academia. (The Seminary Archives still contain the first minute-books of the Academia.)

In these later years of the Abbé Hogan (1894-1901) other events than faculty changes were also happening in the Seminary. Some of these events were significant although they seemed to have but a small part then in the ordinary life of the student body. Among these, one that stood out was the appointment of several priests of the diocese to the professorial staff of the Catholic University. The first of these was Rev. Joseph Griffin born in 1861 at Corning, N. Y., a graduate of Ottawa University (1881) and ordained from there in 1885. He had been instructor in Chemistry at Father Scully's College of Saint Thomas Aquinas, Cambridgeport (1886-1887) and then Professor of Chemistry at Ottawa University (1887-1890). After obtaining his Ph.D. at Johns Hopkins University he was in 1895 appointed professor of Chemistry at the Catholic University.

Reverend Edmund Thomas Shanahan, a Boston College graduate of the class of 1888 had studied at Brighton and in 1893 was sent to Rome (Propaganda). After he returned to America in 1895, he was that same year appointed Associate Professor of Higher Metaphysics at the University. In that same year (1895) a third Boston man, this one not yet a priest, was ordained early at Brighton and sent to Rome to study Canon Law. He was the Reverend John Thomas Creagh, who when he returned to America, two years later, had earned the degree of J.U.D. and was appointed to the faculty of Canon Law at the University as Assistant Professor.

Finally in the following year (1896) the diocese of Boston added its fourth contribution to the University faculty in the person of Reverend Charles Francis Aiken. A grad-

uate of Harvard (1884), he had taught at the Heathcote School in Buffalo, New York (1884-86) before he started his studies for the priesthood at Brighton, where he was ordained December twentieth, 1890. He had gone to the University that September as a deacon, received the Baccalaureate in Theology there in 1891, and later returned there to study for the doctorate. In 1896 he was named by the University a Fellow in Theology and in 1897 was made Instructor in Apologetics.

For the next quarter of a century, this quartet of Boston men, all first class scholars and holding as they did some key positions on the staff, shed lustre on the Catholic University and brought some fame as well to Boston and Brighton.

It must have been to these times or those slightly previous, that Cardinal O'Connell referred when, writing in his *Recollections*, p. 167, he said that "on two different occasions I had been offered a chair in the Catholic University of America and also at Saint John's Seminary, Brighton. Neither of these posts," the Cardinal continued, "had much attraction for me." That was before he was made rector of the American College in Rome (December 1895).

Another significant event of these years was Father Louis Walsh's appointment as head of the Parochial schools of the diocese, inaugurating a movement of supervision and standardization in this increasingly important factor in Catholic life. In line with this was the inauguration of classes in French and later in Italian in the Seminary. They were begun in Philosophy House in September 1898, at the same time as the newly inaugurated class in English, but were on a voluntary basis. The first French classes were held in two sections, one for beginners, the other for more advanced students; and numbered seven and twelve students respectively. The new classes in European languages were introduced, probably on the initiative of the Archbishop who, it is known, later spoke of the same subject. It was his desire that "the study of French and Italian be encouraged in the Seminary with a view of providing for the needs of the growing foreign population in the diocese." (Oct. 1, 1902.) This series of events illustrates in part the policy taken by

the Archbishop on the subject of national groups and languages at the time.

An association of Anciens Elèves, Alumni of the Seminary, had been formed some time previously and a reunion was fixed for October 21, 1897. Members were to be received in Philosophy House where all the rooms were put at their disposal, for the students spent the afternoon at the Theology House. This meeting became an annual affair; in 1898 it was also held in October and at Philosophy House. Later on, it was held at Theology House, in combination with the Feast of the Priesthood.

Some of the difficulties expressed in previous years were partly solved at the beginning of the scholastic year 1899-1900. In that year those students of the Philosophy Department who were graduates of Boston College or Holy Cross College were excused from the Science Course here, and in its place attended a special class of History of Philosophy. They were also the object of another replacement and had a make-up class on that part of Church History which had been studied in Philosophy House the previous year.

Thus during the Abbé's second tenure, the Seminary had knitted more closely its bonds with the Parochial School System, with the University, with the Jesuit Colleges and with its own alumni. Its patriotic Americanism was illustrated by the full Holiday given on October 14, 1899 on the occasion of Admiral Dewey's visit to Boston. All during the war the students had small American flags in their rooms.

The self-sacrificing loyalty of the Society of St. Sulpice to the Diocese of Boston and the Church in America by its policy of never seeking to draw a single student into the number of its own members had remained one of its outstanding characteristics: whereas when occasion offered, vocations for the Paulist movement for the conversion of America were generously fostered. Some four or five Paulist recruits went from Brighton at this period and lectures were given by the outstanding Paulist Fathers Eliot, Doyle and Doherty. The movement lasted beyond the range of the years now in question but in that later period tended to decrease both in number of vocations and scope. Some Bright-



CELTIC CROSS

onians helped in the Paulist missions in the Southern United States during summer vacations. There seems to have been a definite appeal in Brighton at that period to the idea of converting America. It is true that Father Hogan was a friend and admirer of Father Eliot, but that factor alone seems hardly to account for the existence of the short-lived movement here.

The real flower of the Brighton Mission movement however blossomed in the Academia, whose first meeting took place in March 1901, and whose later activities will be mentioned in their place.

The Abbé was taken seriously ill in January, 1901 and although he recovered sufficiently to return from the hospital in April and to give the students a whole holiday to his and their joy, he was not destined to recover fully. He soon went to France and died there on September 29th. There too, he was buried, but he was remembered here. With his passing, passed an epoch in Brighton history. At the solemn requiem mass held October 3rd at Brighton, there was such a great number of priests present, that afterwards, in order to make room for them in the refectory, all the students dined in the Philosophy House. The alumni later published "a garland of affectionate tributes" in the Abbé's memory, and presented to the Seminary the large beautiful Celtic cross that stands on the Seminary grounds. At the solemn memorial services held for this purpose in 1904, in the Seminary chapel, there were present the Archbishop, and the six suffragans, among them Bishop O'Connell of Portland. The eulogist, Father John J. Ryan of St. Paul's Cambridge, spoke of the service as bearing something of the home character, where the children of the household could, in all sincerity, gather together and honor in a simple way their loved one departed. The preacher referred to Father Hogan's "profoundity of thought, his high sanctity, intense earnestness, lofty standards of action," and among other things his "admiration for the young American aspiring to the priesthood," as well as his reverent love for the Church of Rome. He ended by mentioning the monument presented that day to the Seminary as a perpetual memorial to its first president.



NEW CHAPEL

This took the form of a Celtic cross, rising sixteen feet from its base and bearing a medallion tablet with a portrait of the Abbé and below that the symbols of Ireland, France and America, which he also loved so well.

This and other memorial services as well as the first requiem mass were held in the beautiful new chapel which had been opened a few weeks before the Abbé's death. It had been building since 1899, and took the place of the small temporary chapel that formed part of the original edifice. The new building, designed by the newly-organized and afterwards world famous firm of Magennis and Walsh, manifested a striking departure from the Theology House, for it was of full Romanesque beauty. Even in the use of material, it differed from the old; its warm richness being brought out on the exterior by the brighter yellow of the local stone work and the ivory whiteness of the multiple limestone trimmings. The interior with seating capacity for two hundred arranged in choir fashion, was crowned with the semi-circular apse and sanctuary, which even in the first days gave promise of its future glory, by the high polychrome marble facing. The first solemn services were held in it at the opening of the scholastic year 1901-1902 and by the opening of the next, its marble altars, both of the main chapel and of the vestibule, had been installed and blessed, Oct. 2, 1902, by Bishop Brady.

From the days of its gradual coming into full use, this new chapel served to enhance in various ways the Seminary's well known liturgical training and practice, and its greater devotion to the Blessed Sacrament. In the chapel itself, there was no shrine or side altar to exercise even an appearance of competition with the Blessed Sacrament: from November 1900 there was a complete organization of public devotion to the Blessed Sacrament and after the embellishment of the vestibule shrines, the place for the Repository on Holy Thursday furnished a precious outlet for the devotion of sacristans, and their eager assistants to supply a special aid for the students' devotion.

The new chapel seemed to Archbishop Williams the crowning piece in this beloved foundation of his. His feelings

toward the institution have been well set forth in the History of the Archdiocese, which may be quoted here.

Of all his creations the Seminary was the object of Archbishop Williams' greatest interest, pride and joy. He visited it very frequently, sojourned at times in the suite reserved for him, presided each year at the final exercises, when essays were read, prizes awarded and degrees of Bachelor of Philosophy conferred. As a distinguished priest of the Archdiocese has written, "As the years went by and His Grace advanced in age, there was one time each year when his cup of happiness seemed full indeed, and that was on the Feast of the Priesthood, when, in the midst of all his priests gathered at the Seminary, he with them, before the tabernacle of the Lord, renewed his ordination promises."

He spoke his feelings with unusual openness when at a large gathering in 1895 he declared: "No assurance was needed to convince them that the Seminary was the object of his warmest affections and that there was nothing within his power that he was not prepared to do for an institution built by himself to be the very foundation of the clergy of the Archdiocese of Boston."⁷

⁷ *History of the Archdiocese of Boston* III, 63.

CHAPTER IV

THE TRANSITION 1901-1911

IN THE LAST YEARS of Abbé Hogan's tenure the Seminary, despite its continued progress, faced certain problems whose solutions greatly affected its future.

Outstanding among these was first the number of the student body. Beginning in September 1899, there was a steady decline in attendance. From the peak of the previous years, which showed eighty five Theologians and forty seven Philosophers, for a total of one hundred thirty-two, the year 1899 saw a decline to ninety three Theologians and thirty Philosophers for a total of one hundred twenty-three. After a slight rise to one hundred twenty-six in 1900, the decline continued. In 1901, the total student body amounted to one hundred eight; in 1902, it registered ninety-eight. The real reason of this decline lay in great part in the fact that the Seminary's expansion had been greater than that of the diocese, or even of the province. Brighton graduates had no places awaiting them at ordination. The dioceses of Boston, Springfield, and Providence were all loaning their young priests to other dioceses. In the year 1900 nineteen students entered Senior Philosophy. This situation finally brought about a direct attempt by the diocesan authorities to reduce the number who should be received into the Seminary. The entrance requirements were made more strict.

Already during the school year of 1900-1901, a program of enlarged and more difficult tests for entrance was drawn up by the Superior of Philosophy House, and discussed, article by article, by the faculty with the help of Monsignor Byrne, the Vicar General (May 23, 1901). The intended result was obtained. For example in 1901 only eight students entered senior Philosophy and nine junior Philosophy; in 1902 only five entered senior and nine entered junior Philosophy; in

1903 only five entered senior and six entered junior Philosophy.

While the general fact is itself significant, some of its details are also interesting. After 1899 no student from the diocese of Providence entered Brighton until 1905; and after 1899 only four students from Hartford entered Brighton until 1904. In the case of Springfield, the situation was even more striking. That diocese had always had five or six students in Brighton, but after 1897 it sent none in 1898, one in 1901 and thenceforth none. Mention must be made of the practice at least in Hartford of sending many of its students to European countries to prepare them to return to serve the foreign born population. Further studies of entrance lists might well show other data, helpful in seminary planning.

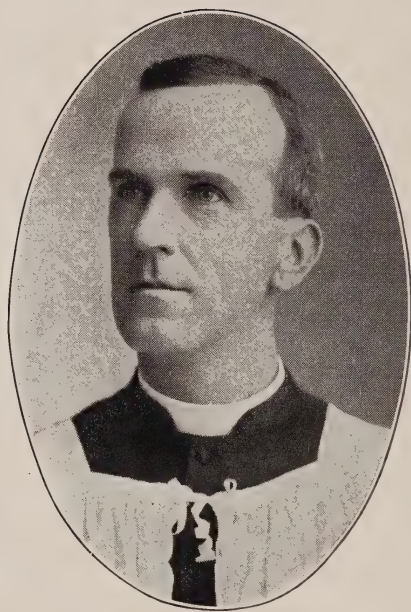
Besides the problem of numbers the Seminary faced in those same years the perennial problem of a let-down in observance of the rule. The brilliant rector, then well-along in years, found that, despite the affectionate veneration in which he was held by the students generally, control of Seminary discipline was slipping from his hands. Nor was he at that date able personally to give that extra time to the students' mental training by which he had for years kept their interests keen. His equally beloved confrère, Father Chapon, was equally handicapped by his over-gentle disposition and his years, in the maintenance of the desired high disciplinary tone of the house. There was much uncomplimentary comment on the decline in Seminary training. Granted that the so-called laxity consisted mostly in boyish pranks exaggerated in their telling, and that much more was made of it than should have been, it is still a fact that when it got to the ears of the bishops it was regarded with grave concern.

Some reflections were also made about the need of Americans rather than French priests in the faculty. Of this some word should be said. One of the most notable points in Brighton's early history was the delight with which students heard the faulty English of those who were French among their teachers. The strange pronunciation, turns of phrases

and intonation of some of the Sulpician Fathers were for many students an endless source of wit and amusement; but, I hasten to add, however much this brought of mortification to the individual professors, it was accompanied among the students with the fondest sort of charitable affection. I recall for example that it was one of Father Urique's best friends who collected the quaint stories about him and who mimicked him so successfully even in that august Father's smiling presence.

On the other hand Father Millet's stay in the Seminary was very unhappy both for himself and the community. He was not of the usual run of French Sulpicians; rather he was the exception which proved the rule. For unlike the others, he completely misunderstood American students and their habits of life. On the students' part the initial amusement at both his attitude and his ludicrous attempt at English, soon turned to resentment. Father Millet left the Seminary in 1904; he left the Society too; but his stay at Brighton had been too long; his coming had been a mistake. It was undoubtedly due to the Society's own inability to furnish as many and as acceptable professors as were desirable. They themselves deplored it.

Up to the year 1901, the Sulpicians had sent sixteen of their members to Brighton, of whom ten were French. In the same period, they had twelve auxiliaries, only one of whom was French. The auxiliary professors, mostly American, were like most of the Sulpicians themselves superior men. They had for the most part held high rank in their own student days in the various seminaries, Paris, Baltimore, Montreal and Brighton where they attracted the attention of their Sulpician directors as men of promise, who could well do their share as professors in forming secular priests. While serving in the Seminary these auxiliaries had lived according to the Sulpician mode of life, and kept the Seminary rule. They also had their seats in Seminary councils and served as directors for their own penitents, according to the Sulpician system. In fact, they were, in the students' eyes little if at all, different from the other American priests among the Sulpicians themselves.



REV. DANIEL E. MAHER

Naturally of course they could not aspire to the office of Rector or Assistant for they were not Sulpicians themselves; and naturally too, they did not spend their whole priestly lives in this work. Most of them stayed but a comparatively short time as Seminary Professors. The longest term among those who left before 1911 was served by Father Louis Walsh, who taught fourteen years in Brighton (1884-1897). When the auxiliaries left the Seminary it was often to become pastors, often officials in some special diocesan works. In after years, several of them became bishops. Father Louis Walsh became Bishop of Portland in 1906, after being Diocesan Director of Parochial Schools; Father Joseph Rice became Bishop of Burlington in 1910; Father Austin Dowling became Bishop of Des Moines in 1912, and Archbishop of St. Paul in 1919; Father Joseph Fréri became Titular Bishop of Constantia in 1928, after twenty-five years as national director of the Society of the Propagation of the Faith in the United States.

It was hardly therefore the lack of Americans in the faculty, and any consequential lack of understanding of the American spirit that brought about the relaxation in discipline, referred to. That was undoubtedly the gradual effect of the American boy's resistance to the rule, coming to a head in the Abbé's old age.

In any case, the Sulpicians, receiving the Bishop's suggestions, had already made a vigorous effort to take especial care of Brighton "their dearest daughter". In the place of Abbé Hogan, who had resigned before he died, they sent to St. John's as rector the American, Daniel E. Maher, who had formerly been Superior of Philosophy here. This choice was made not only because Father Maher was an American, but also because he was a good disciplinarian, and had made an excellent record as such when Superior of Philosophy here in 1894 - 96. Unfortunately, his tenure here as rector was neither long nor happy, although it was in many ways exceedingly beneficial. He was a man for whom few students had any affection although many had for him a deep and genuine respect. In the first place, he showed himself to us chiefly as the official whose purpose was to enforce the rule;

partly because that was his job, and partly because he felt the supreme importance of the most perfect observance of the rule in a priest's life. Having entered the priesthood himself at a somewhat more advanced age than was usual (for he had labored with his own hands in the coal fields of Pennsylvania, in order to pay for his education) he could hardly understand the slightest deviation from the priesthood's highest standards. For its sake, he had personally sacrificed everything; even some of his own natural qualities. Naturally endowed with a vivid sense of humor, he unfortunately hid it from the students and from his confrères and even attempted to root it wholly out of his own life. Naturally and personally also a kind man with a kinder heart, he showed it only in private, to the sick and the poor among us. Even though he did have a commission to restore the rule, his policy of severe and uncompromising justice, untempered by the signs of devotional and emotional affection, and executed with an almost mechanical precision, was a failure. Although he did bring about the complete external observance (Father Chapon said that "it was amazing; I didn't think it could be done"), there was left in the minds, particularly of some of the members of the upper classes among the student body, a deep-seated and persistent feeling of resentment against the faculty, and the whole idea of Brighton. But Father Maher persevered manfully in his task.

At both the beginning of his term and later, he was helped or hindered, as the case turned out, by the loss of some former professors and the gain of their successors.

In the chronicle for September 1901 one reads:

"Reverend Daniel Duffy, S.S. who *had* taught Scripture here was transferred to Baltimore and replaced here by Reverend Albert Millet, S.S. who *had been* in Philosophy House, and who will henceforth live in Theology House (and will teach Sacred Scripture). Father Millet's place as professor of Philosophy will be taken by Reverend Joseph Rice of the diocese of Springfield. The chair of History and Canon Law, provisionally filled by Fathers Hogan and Flaherty will be taken

by Reverend John B. Peterson of the Archdiocese of Boston. Three regular classes of elocution are to be provided by D. M. Staley of the Boston School of Expression."

The same chronicle, in September 1903, names other changes in the Faculty.

"Father Tracy discontinues his two classes a week in New Testament Exegesis because of his recent appointment as pastor of Allston. The courses will be supplied by Reverend A. Millet, S.S., S.T.L. Reverend John J. Coan, recently appointed pastor of Quincy, is succeeded as treasurer and procurator by Reverend John Brophy, D.D., who will for this year attend to the above post in connection with his usual professional duties. Reverend Joseph Rice, compelled by reason of ill health to resign the chair of first year Philosophy is succeeded by Reverend W. S. Reilly, S.S., D.D., lately of the Solitude. Another change of importance - - the faculty and student body of the philosophy department will have their meals in common with the theology community at the latter's refectory."

This last change was undoubtedly due to the smaller number of students and to the consequent decline in revenue.

Father W. S. Reilly was the outstanding new comer. He was a young Irish-Canadian Sulpician. Even though he is still alive and still teaching in Baltimore, it may be said here that he was then and still is, one of the kindest and holiest of priests, and one in whom the best traditions of Saint Sulpice still live. But the meekness, characteristic of these traditions, was sometimes put to a hard test in those his first days in Brighton. He had specialized in the study of Holy Scripture and soon had the opportunity to teach it (1904). After a year in Philosophy he was put in charge of Scripture. He then moved to Theology House, replacing Father Millet who had left. Not long afterwards Father Reilly spent some time in Rome to complete his studies for the doctorate in Holy Scripture which he was the first American to obtain.

In 1904 four other Sulpician Fathers were added to the Brighton faculty. They were the gentle Father Benjamin F. Marcetteau, the blunt and hearty Father Alexander Peltier, the returning Father Daniel Duffy and the unique Father Francis P. Havey.

The last named came to replace Father Maher as Superior in Philosophy House and taught moral theology in place of Father Chapon who gave up the course. Father Marcetteau replaced Father Urique as professor of senior Philosophy there. Father Peltier replaced Father Reilly who moved down to Theology House to teach Scripture, and Father Duffy came as treasurer to replace Father Coan. All these changes, except the last, had to do directly with Philosophy House which was already in splendid condition.

Father Duffy's¹ accession also affected the Philosophers who since the previous year had been having their meals with the theologians. As a treasurer, however, Father Duffy was out of his proper sphere. Lover of Holy Scripture and of the Imitation of Christ, he was also a lover of poverty. He gave away all he owned and in order to give more he contracted the habit of saving. It has been said that personally he hated the position of treasurer and eventually got away from it. At any rate,

"he applied his saving principle to the feeding of the Seminary community. As an *économe* he was a failure because he was too economical. He was too saving of the money of the Archdiocese of Boston for the good of the stomachs of the professors and the students, or for the good of the Seminary spirit."²

He left in 1905 to become treasurer of Caldwell Hall in Washington, and later returned to teaching in Baltimore, where he died in 1930.

¹ Born December 8, 1864 in Baltimore, ordained in Paris, August 24, 1891, he taught in Baltimore (St. Charles) and then was professor of Scripture here replacing Father Gigot (1899-1900). After a year here, he had gone to Baltimore, where he was Superior in Department of Philosophy and later to Saint Austin's, Washington, whence he returned to Boston.

² *The Voice* VII (1930) May.

Under Father Maher, besides the changes in the faculty, there were also changes in the rules. At the beginning of his rectorship, there was a continued successive and detailed discussion and changing of rules. One of the changes which pleased the students was that which set the rising hour at five-thirty o'clock, instead of five-fifteen, and which was accompanied by a corresponding change at night. Other changes — and there were many of them — tended to increase respect for the ecclesiastical garments, and neatness in one's personal appearance, especially in times of recreation.

Besides these, there were other developments also, which the students enjoyed, welcomed and fostered. There were, for example the three regular classes of elocution, provided each week by Professor Delbert Staley of the Boston School of Expression. These were begun in September 1901. "The" Professor, as he was called, kept them lively, and he had both enough ability to make them of great utility, and enough personality to carry them through with success. Several of the students kept up voice work with him after ordination, and some of the faculty also took private lessons from him.

There was the detailed list of suggestions about bettering the quality of the meals. There was the permission for the deacons to attend the banquet of the Anciens Elèves and for the whole Seminary to go to the celebration of the Archbishop's eightieth birthday at the Cathedral April 27, 1902. There was also the abolition of the rule adopted a few years previously by which the first year Philosophers had not worn the cassock. This return to the original rule that all Seminarians wore the cassock was made because of the practical difficulties inherent in the previous change.

All these were of minor importance in comparison with changes which tended to bring about a larger activity in the Seminary. The first had to do with the missionary spirit of the students and the further development of the now famous Academia. This unique branch of the Society of the Propagation of the Faith, (commonly known in student parlance as "The Proppy") had been introduced into Brighton in the very last months of the old Abbé's régime. Its

sponsor was one of the Professors, Father (now the venerable Monsignor) Joseph V. Tracey who was Diocesan Director of the Society of the Propagation of the Faith. He had brought the idea from the Sulpician Seminary of Baltimore, where he had previously been a teacher.

The first meeting was held on March 27, 1901 with Father Tracey in charge. He began by giving a short history of the Society of the Propagation of the Faith, its foundation in France in 1822, the causes leading up to it, and the great work it had done for Catholic priests and people all over the world. He laid particular stress on the gifts it had made to the church in America, and on the consequent duty of gratitude to it on our part. Finally, the Reverend Director explained the organization as it was then functioning in America, and the specific obligations of prayer and almsgiving incumbent on members in this country. The student body then proceeded to elect the officers of its own branch in the Society, and chose as its first president, the Reverend Michael J. O'Connor of the class of 1901, the recently deceased and beloved Chaplain of the 26th Division in World War I. For the office of Secretary the students chose Mr. Benjamin Teeling, and for the post of Treasurer and Librarian, Reverend Dennis W. Brown. The Director of the Academia was always to be the Diocesan Director of the Propagation of the Faith Society, who as his title implied directed all the activities of the members.

All the students of Theology House were associate members of the branch, and some were active members. The latter were expected to carry on the active work of the group, which was to afford the Seminarians an opportunity of acquiring information about the Christian Missions, and also to establish a depot of Missionary Literature in the Seminary Library.

At each of the regular monthly meetings held throughout the school year two papers on mission subjects were read. These subjects had been chosen beforehand with the advice of the Director and literature on them was provided. The industrious preparation of these papers has always been for the Academia a serious business and this has passed into a

well observed Brighton tradition. Through this operation the Society has really furnished a regular course in the Science of Catholic Missiology. Its papers constituted a course on the Christian Apostolate in action and combined Church History, Historical Geography, Christian Biography, Pagan Folk-Lore, Catholic Mission Methods, Non-Catholic Mission Methods and Practical Means of interesting people in Mission Work.

Rich in useful information, solid in thought, elegant in expression these papers as a whole enjoyed an audience whose marked attention and appreciation were the envy of many a Seminary professor. The first meeting which a certain student attended is remembered by him even yet for the inspiration it gave. The first essay was read by the then deacon and later Seminary professor, Edward F. Crowley. Its title was "An Appreciation of the Life of Saint Francis Xavier." The second paper was read by the equally brilliant Reverend Joseph L. Early, on the subject, "The Xaverian Spirit in the Church." The concise straightforward and priestly contents of these papers, received by the students with sincere appreciation, made a lasting impression on the new-comer, who recalls also that at the same meeting a poem written for the occasion was read by its author the not then Reverend C. N. Cunningham on "The Mission Priests." The compliments heaped upon it were deserved, for its well-chosen expressions manifesting a piety of tone and beauty of thought made it surely a charming production. We heard that night also some skilfully rendered selections from the Theology quartet composed of Reverend John Burns and Walter Gill and the Messrs, William Flynn and Henry Ryan. The meeting was brought to a close by Father Tracey's successor as Director, the always interesting, inspiring and delightful Father James Anthony Walsh.³

In Father Maher's time there was also a continuation of the "outside" lectures, some of which deserve more than passing mention; both for themselves and for what they

³ The Xavier Meeting November 30, 1904. The Academia, born in Fr. Hogan's day was really reared in Fr. Maher's time and then laid its tenacious hold upon the Brighton student body.

meant to Seminary life. One was given by Monsignor Conaty, Rector of the Catholic University of Washington, on the work of the University, already so prominent in Brighton life. Another was given by Father Philip B. McGuire of Washington, on the work of the St. Camillus' Society in the Seminary of Baltimore. The third was given by Reverend Doctor Stang of Providence, later the first bishop of Fall River, on Social needs, and the Church's part in answering them. The fourth of those to be mentioned here was given by Father Francis Butler, then a curate in the neighboring parish of St. Columbkille. He spoke on Sunday school work. All of these lectures were a reflection of Father Maher's ideas on the development of the Seminary, and all of them bore fruit in the Seminary's later history. They all, in due time, came before the faculty for formal discussion, were presented to the Archbishop for approval, sent to Paris for authorization and were discussed at the Visitation held in September 1904.⁴

For example, at the faculty meeting of May 12, 1904, the subject of introducing the practical teaching of Catechism by the students in some of the neighboring parishes was discussed. The Most Reverend Archbishop agreeing, it was decided to introduce the work, but details regarding its regulation were left over till the next year for consideration and settlement.

In the fall, it was decided that the teachers be drawn from the third Theology (all participating) and from the more advanced students of the second year, from one third to one half being taken, according to merit, as needed. Merit was determined by the class standing at end of the first year Theology. It was also voted to change the hour of Vespers on Sundays from three o'clock to four fifteen and likewise to postpone the visiting hour on Sundays from after dinner until after Vespers (this applied to Theology House only). Every detail was arranged to adapt the Seminary order to this new work. So it went also with the preparation for

⁴ The announcement was made that the Sulpician Seminaries and Colleges in the United States have been organized into a province with the V.R.E.R. Dyer at the head September 19, 1903.

visiting the poor and the sick. Nor should mention be passed over of the understanding reached with the pastors and superiors of the institutions concerned about the students' permission to smoke and to read the newspapers on the occasion of their visits.

Entirely apart from the good, both material and spiritual, rendered to the objects of this new Seminary activity, it had a splendid place in clerical formation. Some of the students who then made up the St. Camillus' Society recall now in their priestly days the joy of the visits to the old folks at the Somerville and Roxbury homes of the Little Sisters of the Poor, to the Holy Ghost Hospital, the old St. Elizabeth's Hospital in town and the Carney Hospital and that of the trips to St. Columbkille's and St. Anthony's in Allston for Sunday School.

The third visitation (September 1904) was made by Reverend M. A. Berrué S.S., with Reverend M. P. de Foville S.S., secretary.

From its report, one learns that the number of Seminarians at the beginning of this scholastic year was eighty six, of whom sixty-three were in Theology and twenty-three were in the Philosophy Department. Of those in Philosophy House, four had been in the Junior Class the previous year; three of the new ones were from Hartford; almost all of the students were for the diocese of Boston; and the majority came from Boston College. As for their character, the report described them as "good." "They were good: they had a deep spirit of faith, their piety was serious but not demonstrative." As a commentary on this last phrase, it was stated, that "in this country, external manifestation of piety among men, outside of church, was regarded as a weakness. Inside church, the fact was quite the opposite."

As regards the Seminary discipline and the part it plays in priestly formation, the Brighton students were described as "unfortunately not so deserving of praise. When they arrive at the Seminary, comparatively older than the average, they have been accustomed from childhood to a kind of independence, and are possessed more of a spirit of initiative than of submission. They were, for the most part, unac-

customed to community life, and have little taste for the practice of punctuality or silence."

The directors also did not fail to mention the displeasure of some students with the faculty's intercourse with them in their periods of recreation, and the proneness among some students to a certain "racism and provincialism to which those who know the situation attach great weight." There was also on the faculty's part a lack of satisfaction on the spiritual side. With all their now long insistence on the need of meditation, they confessed that they had been far from successful in their hopes to imbue the whole student body with its due importance. They looked for perfection.

On the other hand, the question of studies presented itself to them under a very favorable aspect. Preparation for entrance was better than formerly, the means of stimulation, especially the concursus, had been very effective, and few students wasted their study time.

The text books, then in use, Tanguerey's Dogma and Aertnys' Moral, were generally found satisfactory. The weak point intellectually was the increasing neglect of Latin. It was noted that the curriculum lacked a special class in preaching: its addition would be of advantage, although there was already much insistence on preaching itself, and there was a class in English composition.

At this session, much consideration was given to the subjects of studying Catechetics and Sociology. As for the first, a report was made on the part played by the young priests in the ministry of Catechism. It ran more particularly to method, and to the preparation of the Sunday school teachers. In conclusion, emphasis was placed on the part which Social Studies should have in the Seminary. "It is important," the record states,

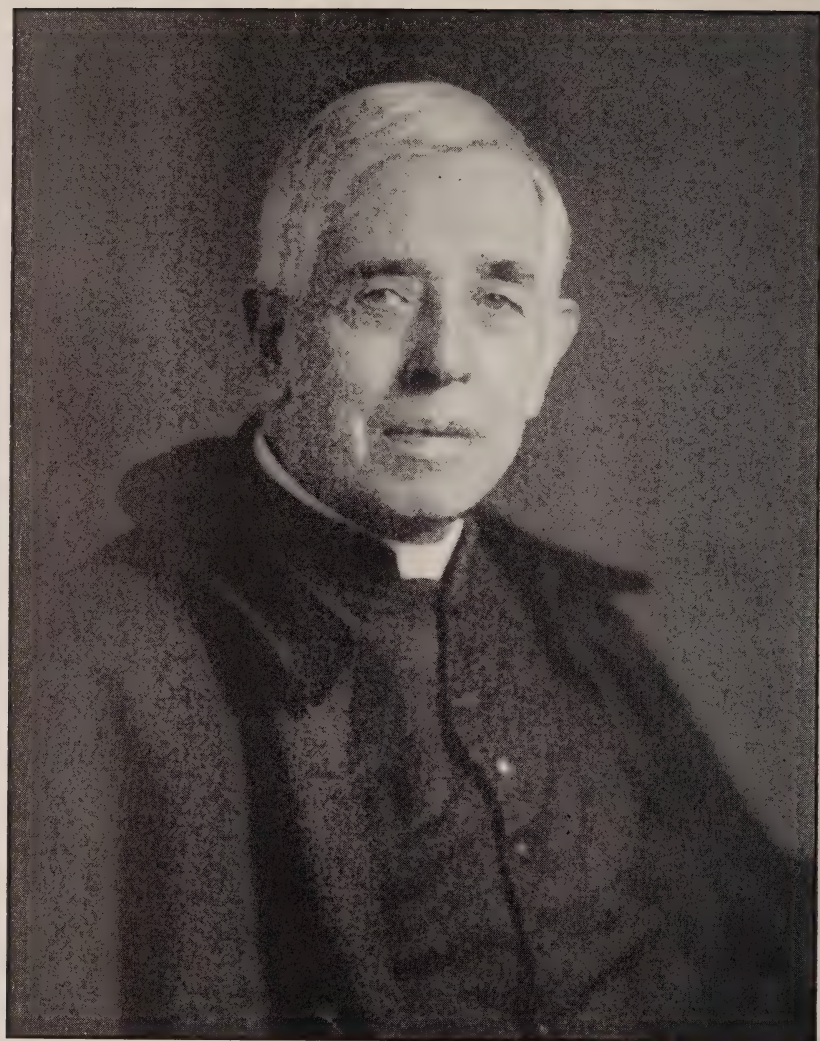
"that the priest profit by the contact which it is still easy for him to have with Catholic workers, to forewarn them of the theories and deductions contrary to the doctrines of the church, to encourage among the workers these aspirations conformable with the Church's

spirit and to help the penetration of the Church's influence in the workmen's associations. In order not to take a false road on territory more or less new, and not to compromise oneself by an unreasonable opposition or an equally blind enthusiasm, it is important that priests acquire *exact* notions, both as regards problems and their solutions, compatible with Catholic morality. At present, the extra attention must be confined to the moral course, lest an already heavy schedule of classes be overweighted."

Father Maher's régime stiff as it was, but also patently progressive was aided marvelously by the arrival in September 1905 of Fr. Craig as Treasurer. Father Craig seemed a gift from Heaven. A southern gentleman, he knew how to handle servants and immediately had the whole Seminary service staff busily at work. The kitchen and refectory, old as they now were, shone out again like new with their paint and polishing and cleaning. Father Craig also knew how to buy and how to furnish. Old furniture was replaced or renewed, and new pictures, paintings and statuary found a setting in parlors, corridors and common rooms. But most of all, Father Craig knew how to feed the students. Withal he was gracious, everybody served him joyfully and everyone esteemed him. To him can be attributed in large measure the fine spirit that again returned to Brighton under the new rector. Father Maher's illness in 1905 put Fr. Chapon in charge of Theology House for the time being, and later brought about Fr. Havey's appointment as Rector in February 1906.⁵

This wholly insufficient review of Father Maher's rectorship may place that period in both a fuller and juster light than it is often viewed in; and may serve to soften the judgments passed upon it. One may also express the belief that the disease from which Father Maher died (tumor on the brain) had caused an overemphasis on that good man's severe qualities. It is certain that he left behind him a better seminary than he had received.

⁵ No students were sent for graduate study in 1905, 1906.



REV. FRANCIS P. HAVEY, S.S.

His death took place at the Johns Hopkin's Hospital in Baltimore in May 1906. His body was brought back here for burial in the little cemetery on the Seminary grounds. It was later, in 1928 removed to the Priests' Lot in Holyhood, and finally in 1929 to the cemetery at St. Charles' College, Maryland.⁶

FATHER HAVEY'S RECTORSHIP: 1906-191

The Reverend Francis P. Havey, at the time he became rector was forty one years of age. Born in 1865, in Ireland, he had come to America as a child. Ordained from St. John's with the class of 1889, he had among his class mates Thomas Brannon, Matthew Flaherty, Henry Grady, John Graham, Francis Hannarahan, Jeremiah Lyons, Thomas McGoldrick, James McGuigan, Michael Mulhane, Daniel Murphy, John T. O'Brien, John J. Ryan, Daniel Scannell, John P. Sullivan, and Farrah Brogan for Boston. By the time that he returned to Brighton as professor and then as rector, many of these classmates were already pastors or influential curates, who welcomed and supported him.

Besides his own classmates, he had been a contemporary of other Brightonians, who gladly aided him in his work. Besides Father George Leahy, a member of his own faculty, there were Father James Anthony Walsh, already Diocesan Director of the Propagation of the Faith, Father George Guertin, the future bishop of Manchester, Father Joseph Anderson, the future auxiliary bishop of Boston, Father Thomas Duggan, already editor of the Hartford Transcript, Father Austin Dowling, editor of the Providence Visitor, and literally scores of others.

An American of Irish ancestry, a Brightonian, a priest who had long exercised the ministry in the Diocese of Hartford and who then sought entrance to the Sulpician Society in order to devote his life to forming other diocesan priests, he had taught in Dunwoodie and came to Brighton in 1904. The first alumnus to become rector, he brought to St. John's qualities, methods and personal characteristics

⁶ *The Voice* VII (Feb. 1930) page 1e, where there is also a good picture.

which from the moment of his arrival here seemed to answer every Seminary need. From the time he became Rector, they showed their always increasing value.

From that moment the spirit of the Theology House manifested a truly marvelous progress. The student body sat entranced at the spiritual readings, focussed at first, one recalls, on devotion to the Sacred Heart of Jesus, on whose model the Brightonian was to be trained. A storyteller by nature, the new rector placed before us with attention-holding use of spiritual and historical imagination, the vivid reality of the Great High Priest's supreme story. The same talents were unfolded for all other talks to the students whether in Spiritual Reading or class, direction or ordinary conversation. The skillful and slowly worked out approach to the point, the vivid use of suggestion, the delightful turn of wit, the truly practical character of the point, the firm adhesion to the priestly way wrought a wonderful transformation inside two years, in the whole spirit of the Seminary. It is impossible to forget the slight hesitancy of response, the apparent search for a word, the drawn, slow stroking of the chin, the sudden bright twinkling of the eyes and the climactic stroke of witty humor. The change was reflected in the chapel, in the lecture hall, on the grounds, and on the walks. An atmosphere of friendly humor pervaded it all. The smiling sally, "Do you work or are you students?" when he met us on a walk; the phrase, "a ton of priests," worked in slyly when describing some clerical gathering; the humorous picture of a young priest's Mass and breakfast at a convent, or of a priest taking the census in a parish, or of his meeting a maniac on a sick call, were the apt change of subject from the solemn details of the story of the death of the holy priest, or that of the lonely, lovely life of the priest who lived with the Sacred Heart. Happy stories, funny stories, sad and poignant stories made the relations of student and faculty peculiarly bright, intimate and confident.

One might well think that a real renaissance of Sulpician glory had come about in Brighton. But it proved to be rather the transition to their passing. Father Havey's coming

to Brighton was almost co-incidental with the appointment of Archbishop O'Connell as Coadjutor, under whom, later, as Archbishop, that passing took place. Meanwhile other changes in personnel occurred along the same lines which had already marked the previous few years.

During the years 1906 to 1911, some former professors left Brighton. Fathers Brophy, Peltier, Baisnée, who was here only a short time, Chapon, the nestor of the faculty and Flaherty, all left the faculty; and other professors came. Fathers Joseph Bruneau, Philip Blanc, Edward Coyle, Anthony Viéban, Michael Dineen, all Sulpicians, and Fathers Edward Crowley, Joseph Walsh and John Walsh, the last three diocesan priests, were all added to the faculty. Many of the departures were often regretted, but all of the new comers were splendid priests, and were an acquisition to the institution. In general, they were younger men, and all were English speaking or spoke English well.

The first of the new changes was made possible in 1906 when the Archbishop of New York took over the direct management of his seminary of Dunwoodie. The Sulpicians thus somewhat freed to supply Brighton sent Father Bruneau in 1906 to become Superior in Philosophy Department.

Coöperating to the full with Father Havey, the new Superior in the Philosophy Department showed himself to be a nervous, energetic, thought-provoking, learned, devout and inspiring Seminary man. Two years previously he had also succeeded Father Havey as Superior in the Philosophy Department at Dunwoodie, where he had been a professor from its beginning in 1896. He had taught Scripture there and later Dogma. He taught the same courses but in the reverse order at Brighton. He had been born in Lyons, France April 8, 1866; and was ordained in 1889. After his brilliant studies and preliminary and post-graduate work in Lyons and Paris, he had been professor of Theology at Autun and came to America to teach first at Baltimore and then at Dunwoodie.

At Brighton he taught only three and one-half years, 1906-1909, but during that comparatively short period he left an indelible stamp on the institution. In the first place he was

many things that Father Havey was not. He was an organizer; he had groups among the students interested in special questions and in translations of books from the French; he had others building a grotto to the Blessed Virgin; others forming a special choir and still others taking an enthusiastic part in the Academia. In all of these diverse activities he was brilliant, scintillating, restless, not to say impatient with the slow, the dull, the average, and the *different type* of seminarian.

Impulsive as befitted his nature, he was at the same time quick to observe the hurt he occasioned, and generous to make more than abundant satisfaction. "Who is weak, and I am not weak?" was often on his lips; "*Cogor charitate Christi*" was both on his lips and in his heart. An inspiration to some of the brighter students, he was also a cause almost of despair to those not so bright, who could neither follow his high class and positivistic lectures, nor fathom the deep and highly scientific truths he lectured on. But all could understand his eager child-like piety and fervor. Nor did he lack a sense of humor, although at times it was aroused only by the accompanying security that he was not the butt of some joke, for he also had almost a nun's shyness. He very much aided Father Havey in developing devotions at Brighton. First Friday Benedictions began in Philosophy Chapel on April 6, 1906; the Grotto of the Blessed Mother was erected the same month in 1906; First Friday Benedictions began in Theology House in December 1906.

Father Bruneau, while still at Dunwoodie, had come to know the mission minded Father James Anthony Walsh, who at that time had succeeded Father Tracey as Mission Director in Boston. When Father Bruneau came to Brighton in 1906, the acquaintance developed into a warm and intimate friendship. The times of the Academia meetings offered opportunity for the discussion and preparation of the further development of the work. Father Walsh on the one side had his own sister helping. Father Bruneau got the seminarians doing extra work, and soon *The Field Afar* began its far reaching career. Even after Father Bruneau

left Brighton, 1909 and when Maryknoll began in New York Diocese in 1911 just before all the Sulpician Fathers left Brighton, the Brighton work remained dear to the zealous, energetic and enthusiastic trainer of the clergy.

Turning now to other figures in the faculty one may say that the change which in 1907 finally saw Father Brophy leave the Seminary and brought Father Peterson to the chair of moral theology turned out to be of the greatest consequence and was of tremendous benefit to the student body. It was brought about against the will of Father Peterson, who left his chosen field of history only with great reluctance and under obedience. Nevertheless, he brought to his new job, the same spirit of work and inquiry, and the same good judgment and fine teaching ability, which had already gained him prestige in the first field, and would serve to make him in the end a truly remarkable teacher.

The course in Moral Theology was then extended to include a course in Fundamental Moral, taught by a young American Sulpician, Father Edward Coyle. His being American and young, and his having a sunny disposition served again to add a further bond between faculty and students. Unfortunately, he stayed only a year, due to illness.

That series of changes also brought into the Seminary to take over Father Peterson's work, the then recent Brighton alumnus, Father Edward F. Crowley. An outstanding student in his undergraduate days, scholarly in pursuits, earnest in priestliness, excellent in teaching qualities, he was another distinct acquisition to the faculty. He was destined to stay many years in the Seminary and made for it an increasing number of friends outside as well as holy and earnest seminarians inside.

That same year (1907) one of the deacon class, the Reverend Joseph C. Walsh, was ordained ahead of time and sent to Rome to study Canon Law and prepare himself to teach it in the Seminary on his return. His fine record in the Seminary, duplicated in his post-graduate work, was the earnest of his long honorable and honored career in the Seminary of which in due time he became a rector.

The year 1907 likewise witnessed a change in the professorship of Junior Philosophy when Father Peltier, S.S., was replaced by Father Jules Baisnée, S.S., Ph.D., S.T.D. The latter, a native of France, who had made his post-graduate studies in philosophy at Rome, was still but a young Sulpician when he came to Brighton to begin his brilliant career as a professor. After a two year stay here, he went to Baltimore and Washington where he is still teaching.⁷

During the course of the scholastic year 1907, Father Flaherty was appointed pastor but actually did not leave the Seminary until the year 1908.

Beginning in September 1908, the important changes in curriculum already begun were completed, by the re-establishment of the full four years of Theology. This change brought in its wake the deferring of the ordination of the class that would have graduated in December 1909; their ordination was set for Trinity, 1910. After them, all classes in Brighton were to have four years in Theology.

The increased length of preparation allowed the introduction of other changes; particularly the inauguration of courses in Fundamental Dogma, alongside those in Fundamental Moral Theology. Thus the previous long cycle courses were broken up, and each student began his Theology with courses in the first principles of the science.

The keen young French Sulpician, Reverend Philip Blanc, taught these courses. He took over the first year course in Moral in Father Coyle's place, and added to it the introduction to Dogma by a course first in Patrology. This faculty, the strongest which the Seminary had hitherto enjoyed, would probably have remained the same, if there had not been a sudden and unplanned change in Father Bruneau's position. In 1909 he left Brighton to go to Baltimore, and Father Baisnée went with him. These moves brought to Brighton the two older Sulpicians, Father Michael Dineen and Father Anthony Viéban. The former became Superior of Philosophy and professor of Junior Philosophy. Father Viéban, the beloved *Jus* to all his generations of students

⁷ of his valuable book *France and the Establishment of the American Catholic Hierarchy* (Washington 1934).

took Father Bruneau's courses in Dogma. Both of the two additions were tried, experienced Sulpician teachers, who knew their work and their type of students.

At the same time (1909) the faculty was increased by the return from Rome of Reverend Joseph C. Walsh, who had by then gained his doctorate in Canon Law and who began the new separate course in this subject. At the same time, he took over Father Blanc's work in Fundamental Moral. The faculty, therefore, in 1909 was constituted thus—

Theology House—

Father Havey, rector and professor of Pastoral Theology and Homiletics

Father Viéban, Dogmatic Theology, senior course

Father Peterson, Moral Theology, senior course, and Liturgy

Father Reilly, Sacred Scripture, senior and junior course

Father Blanc, Fundamental Dogma and Patrology

Father Walsh, Fundamental Moral, Canon Law and Chant.

Father Craig, Treasurer

Philosophy House—

Father Dineen, superior and professor of Junior Philosophy

Father Marcetteau, Senior Philosophy and Chant

Father Leahy, Science

Father Crowley, History, senior and junior courses, and English

The same faculty carried on in 1910 and 1911 except that Father Leahy, who had a leave of absence, was replaced by Father John Walsh.

Meanwhile a much greater change had taken place, when in 1907, the old Archbishop had passed away, and was succeeded by Archbishop O'Connell. But few if any of the student body recognized the tense and growing strain that then began. Of course the students noted the change itself in the diocese but had no inkling of how it would touch



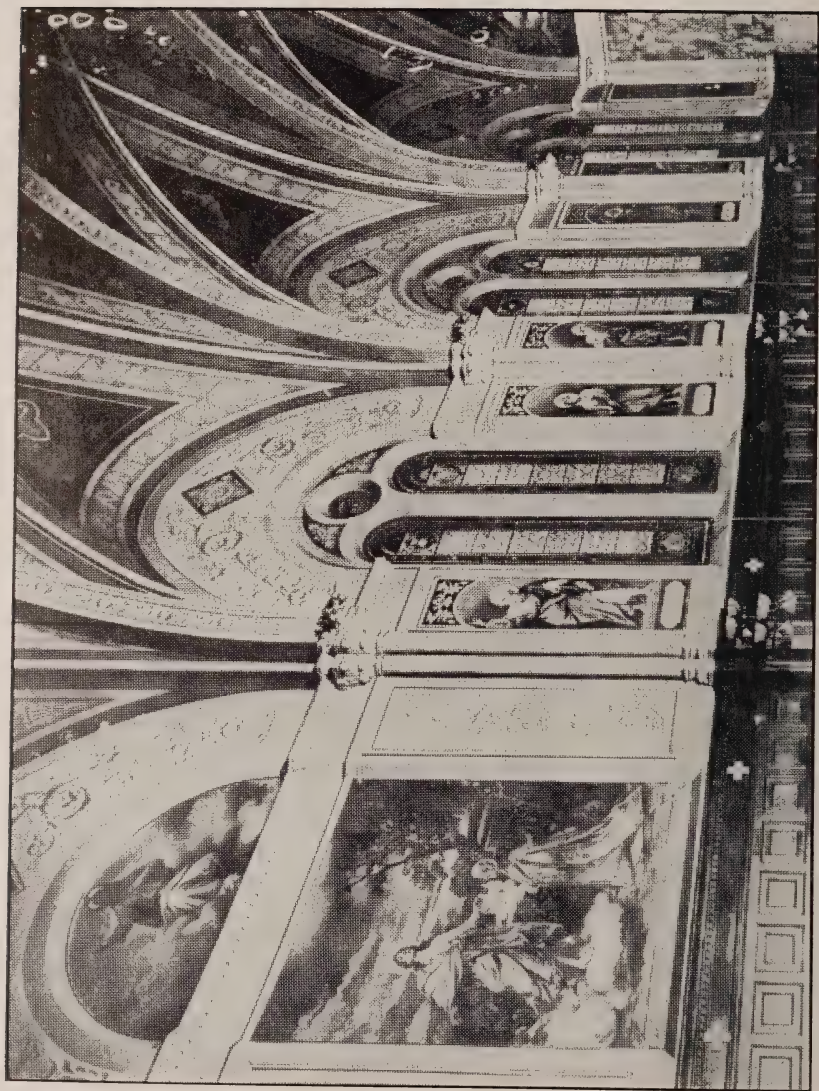
HIS EMINENCE, CARDINAL O'CONNELL

the Seminary, unless by way of harder work which by that time had already become a habit in Brighton. They were likewise more conscious of the watchful eye of the new archbishop when they were "on ceremonies" in his presence, either in the chapel or at the Cathedral, but for ceremonies also they had been getting better in those later years under Father Peterson's clear summaries and frequent rehearsals. It was in Archbishop O'Connell's frequent conferences to the students that a special consciousness of change began to be awakened in them. They heard unceasingly of Rome and the Holy Father, and of embassies and ambassadors of Christ, and of organization, leadership, work, discipline and loyalty. There were many signs of the new Archbishop's desire to change some things in the Seminary, but none of the students dreamed then that he would change the Sulpicians. The surest sign was the omission of the Feast of the Priesthood. According to custom it should have taken place in May or June, 1909; but that year it was observed later and not in the Seminary but in the Cathedral, and took the form of a clergy reception to Bishop Joseph G. Anderson, one of the Seminary's own alumni, who had recently been consecrated auxiliary Bishop of Boston.

After the departure of Fr. Bruneau however, in 1909, rumors began to fly among the student body, that the Sulpicians would soon be leaving. But the rumors vainly ran their course, and seminary life took its usual smooth routine of work and prayer, smooth on the surface anyway, perhaps because the current underneath was swifter.

Indeed the Sulpicians had finally received a Boston vocation, in the persons of Rudolph Tuscher and Joseph V. Nevins, the latter a member of the class of 1910, who had been sent by them to Rome in September 1909, to pursue further studies in Moral Theology. Of course this action had been made with the proper permission of the Ordinary. The large class of 1910, first to graduate under the revised study program, was ordained, and the fall term opened with no major faculty change. The Sulpicians were still in charge.

Meanwhile during the years 1908 and 1909 the new Archbishop had concerned himself with the Seminary chapel by



SIDE WALL OF CHAPEL SHOWING PAINTING OF ARCHBISHOP WILLIAMS
PRESENTING SEMINARY TO ST. JOHN

finishing the decoration which his predecessor had left undone. He first installed stained-glass windows and then set about the painting of the hitherto bare white walls, to leave in all a truly lovely dwelling place for the real Head of this home of the clergy.

The artist who had charge of the painting, the Italian Gonippo Raggi, K.C.S.G., carried out a general theme appropriate to the Seminary's purpose and its history. His main picture, more highly decorative than the others, covers the apse above the altar and represents the scene of Pentecost, the first ordination day. It depicts the Blessed Virgin surrounded by the Apostles receiving the Holy Spirit in the form of tongues of fire. In the spaces below the panorama and between the decorated sanctuary windows are pictures of six doctors of the Church, her greatest theologians Ambrose, Augustine, Gregory and Thomas Aquinas of the Western Church, and Basil and Cyril representing the East.

On the frontal arch of the apse is a scene based on the Apocalyptic vision of the Mass, showing the Lamb "as it were, slain" on the altar and the four living creatures, the twenty-four ancients and the many angels. (Apoc. c.5)

In the nave, on either side of the windows, are fifteen panel portraits, representing the Evangelists and the Apostles with Saint Paul, and one given to Saint William, the new Archbishop's patron. On the left wall of the chapel near the student's entrance is a large painting, original in design, representing the old Archbishop Williams, presenting the Seminary to Saint John the Evangelist, his own and the Seminary's patron, who in turn presents it to Our Lord, represented above in the clouds of Heaven. In the background, the Tre-mont of Boston is bathed in the rising sunlight. This original panel is a striking and satisfying completion of the Seminary motive in the chapel's painted decoration.

On the seven stained glass windows of the sanctuary, which are also admirably fitted into the same motive, are symbols of the seven sacraments, and also the coats of arms of Boston's five bishops and those of the two pontiffs, Leo XIII, under whom the Seminary was started, and Pius X, then



CHAPEL

gloriously reigning. In and around the side windows, are emblems of the hierarchy of orders, and of Our Lord, the Holy Family, the Sacred Heart, St. John, and various monograms and emblems of other holy persons and mysteries.

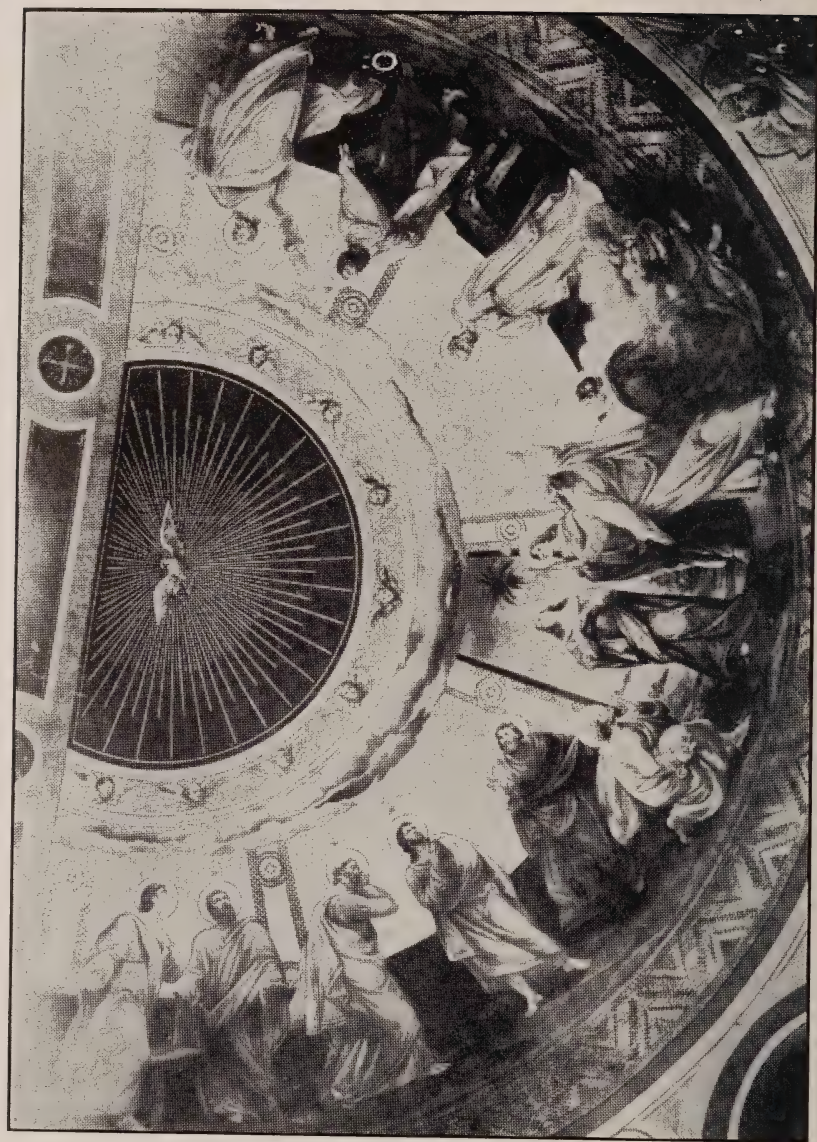
During all the time of the Chapel's decoration, there were frequent expressions of the new archbishop's wishes about the Seminary in all its phases. There were likewise corresponding reflections of all these on the part of the Sulpician directors. They had been deeply affected by the change that had taken place in New York in 1906. They were thus doubly quick to try to respond to Archbishop O'Connell's every expressed wish, but finally in 1910 when the new archbishop's real wish could no longer remain obscure, the Superior of the Sulpicians made an explicit statement to the Archbishop that if he wished them to leave, they would do so. That was indeed his wish, and preparations were made to have the Sulpicians leave in June 1911.

At that time the student body numbered ninety-seven. From 1903 to 1910 the average number of students in the Seminary was ninety-five, running about sixty theologians and thirty-five philosophers annually. The average for Boston was eighty-eight students, that for the other dioceses seven. From 1904 to 1910, Hartford had sent twenty-nine men; Providence had sent three; Manchester five; Portland three; Fall River seven. Springfield had sent none.

The diary of a student of those days reveals that the ordinary events of the Seminary day went on as usual. It shows, for example, the Academia still pursuing its fascinating way —

"Feb. 25. Today F ——— K ——— received a letter from Joseph Devlin, a senior student at Mill Hill, England. Correspondence has been opened lately between a dozen members of the Academia and some students at Mill Hill and Paris. H ——— F ——— and E ——— F ——— have heard from Paris, J ——— M ——— and a few of the others have heard from Mill Hill."

Feb. 27. Father Joseph Walsh started an Italian class.



THE DESCENT OF THE HOLY GHOST

March 1. There were the usual Wednesday evening Lenten services for the servants in their chapel.

March 3. The First Friday custom is to sing hymns at the community mass. After Elevation, *Pater Noster* is sung by the community.

March 5. The Novena of Grace intention is that Mr. Henry Wessling, a Jesuit scholastic, regains his sight. The first Sunday of the month is visiting day. Each student is allowed two visitors from five to six p.m. Three years ago the custom was to have visitors — as many as came — on every Thursday and Sunday.

March 7. Father Havey is giving Spiritual Readings on that early history of the Diocese. The Feast of St. Thomas is celebrated as usual. Checkers and dominoes revived in the recreation.

March 14. Hospital walks are still going on. The music, prepared for the St. Patrick's concert, was given at the Holy Ghost Hospital.

March 15. Doctor Thomas Harrington of St. Elizabeth's Hospital began his talks to the students; tonight's talk was on the Germ Theory.

March 16. Word was received that St. Charles' College, Maryland, was burned to the ground.

March 17. Saint Patrick's: High Mass and big concert as usual.

March 24. Father Leahy was seen by some students in South Boston. He had recently returned from Europe.

March 25. Father Leahy at dinner, given an ovation.

March 26. The third year theologians taught Sunday School in Allston.

March 28. There is a rumor abroad that the Sulpician Fathers are to leave in June; the revival of a rumor, prevalent about two years ago.

April 3. Father Craig is to go South to collect for the rebuilding of St. Charles' College. The students gave him a chalice, the Fathers gave him a gold watch.

April 6. Father C. N. Cunningham (1907) arrived to succeed Father Craig as treasurer, but under Father Peterson for the time being.

April 11. Two marble tablets were put up in the newly decorated chapel in memory of the benefactors of the Seminary.

April 30. Word is received that a Foreign Missionary Seminary is to be established in the United States with Father James Anthony Walsh as head. May God bless it!

May 1. May devotions commence as usual. *Regina Coeli* in the outer chapel, then English hymn to the Blessed Virgin Mary — this is done all through May in the evening except on Thursday and Sundays when hymns are sung at Mass. Close by Our Lady's altar, copies of the "Month of Mary" are left for the students' daily devotion.

May 5. Father Edward Crowley was operated on at the Carney Hospital for appendix. "He is so able and anxious of doing good that we rejoice in his safety."

May 7. The students had Spiritual Reading in Italian, *Little Flowers of St. Francis*.

May 9. Talk by His Grace, the Archbishop. He announced that there would be no villa this year except a return on two days a week for conference at the Seminary during four weeks.

May 10. Visit of Bishop Foley and Father McGlinchey, the successor of Father James Anthony Walsh and Father John Killian who is going to the Philippines with Bishop Foley.

May 16. The Sulpicians are going to leave in June.

June 4. Ordination retreat.

June 11. Ordination at the Cathedral by Bishop Anderson, June 9th.

June 15. *Corpus Christi* — no big celebration; just Mass and Communion and Farewells to the Sulpicians and home for vacation." So ends that years diary.

Official announcement of the departure of the Sulpicians from Brighton was made at the clergy conference on May 16-17, 1911. This announcement was couched in words that were polite and in part gracious.⁸

The Sulpician Fathers deserved well of this diocese, and particularly of the twenty-seven classes of priests whom

⁸ *The Pilot*—May 20 1911.

they trained here. The Society had given twenty-seven of its members to that important work in St. John's Seminary. Of them, many had left their home and friends across the ocean to volunteer for this duty; they had been invited by the venerable head of this archdiocese to come here; and as a whole they had done their work in such a thorough fashion as both to give the diocese a splendid group of young priests, and also to make the name of the Seminary favorably known both in our own country and abroad. They had likewise trained up a group among those young priests to succeed them in their arduous and successful labors, and to carry on substantially in their path.

The Archbishop had many reasons for taking over the direct authority in his own Seminary. To terminate the contract with the Sulpician Fathers meant that he was thenceforth able to conform to the Church's primary notion of the direct management of his seminary. Thenceforth he would have no need to await the authorization of a distant authority to get things done. It also meant that he was enabled to give his students their entire training at the hands of native priests, and hence of priests who were well acquainted with local conditions and needs. It also meant that he could give to these native priests the places of honor and responsibility for which they had had no previous opportunity. It also meant that he could use those priests for other work as well as for their Seminary work. And lastly, under Divine Providence, it meant the freeing of the Sulpician Fathers for their splendid service in other dioceses, which were not yet come to maturity, and which were eager for their coming.

But it likewise meant far more than all this. It meant putting into Brighton the ideals of the American College at Rome. The new archbishop was Roman to the core, and thus quick to hear and heed what came from Rome. His own training for the priesthood had been obtained, not in America, but in Rome, and he had left Boston as a young priest, to go to Rome and be rector of a Roman Seminary. As former ruler of a Roman Seminary and as an archbishop created by Pope Pius X, Archbishop O'Connell carefully

followed the latter's legislation on the training and training places of the clergy. He was therefore conscious of his duty to watch with the greatest care over his Seminary (July 28, 1906). He was doubly motivated to care for the Seminary by the same Pope's later letters 1907 to 1910.

Nor was his own previous personal experience without influence in forming his attitude toward Brighton and its Sulpician directors. In Rome, he had been rather friendly with those persons, v.g. Cardinal Satolli and Father Brandi, who favored the German in contrast to the French side in many matters of controversy. This was noticeable in that issue, unfortunately called Americanism, which in this country had found several pro-German ecclesiastics opposed to other ecclesiastics outstandingly American minded. Brighton and the Sulpicians as a whole were more or less identified with Cardinal Gibbons, Archbishop Ireland, Bishop Keane and the group in the Catholic University which supposedly represented Americanism, as well as with the Paulists, who were more or less directly concerned in the issue. For this reason also, Archbishop O'Connell would have been at least somewhat opposed to the Sulpicians, even before he became coadjutor of Boston.

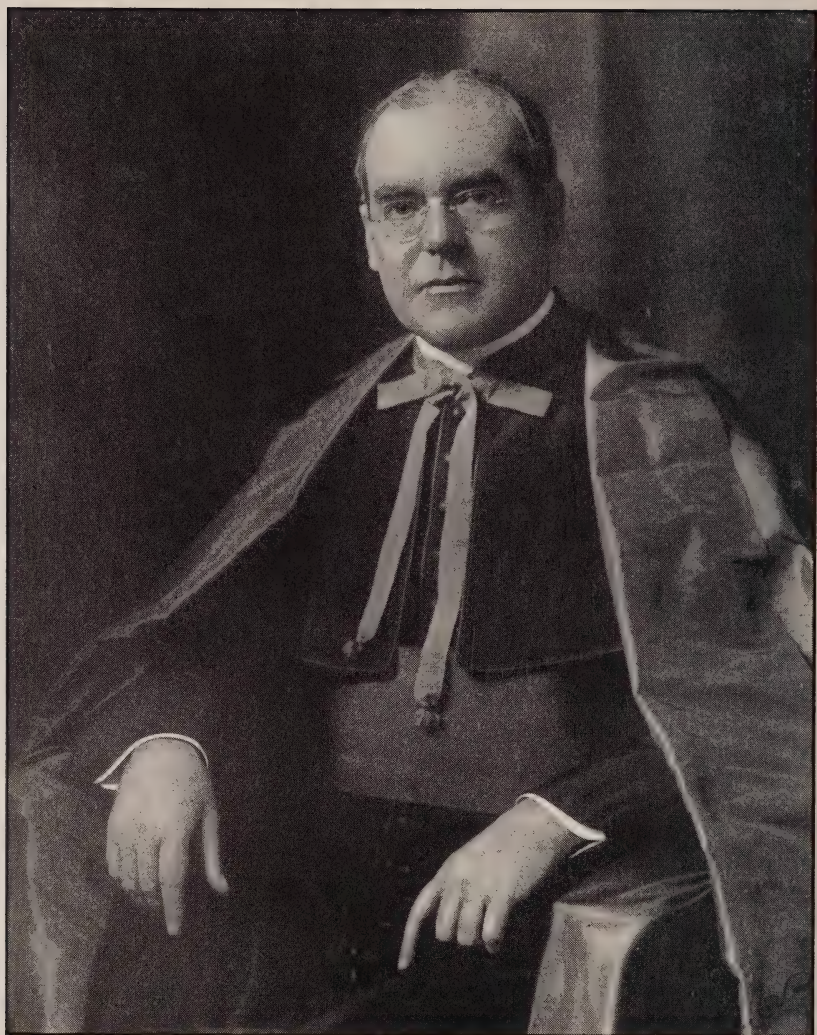
It is not out of place to remark that those same pre-coadjutor days were the very days when both the New England hierarchy and the Sulpicians themselves sought to improve Brighton's spirit. Archbishop O'Connell did not forget those days, nor did he take finally into account the truly wonderful state of the Seminary in the Sulpicians' last days.

He would also have been opposed to the Sulpicians as French, because of certain acts of the French government in the later years of Leo XIII and in the early ones of Pius himself. And Archbishop O'Connell's own first hand knowledge of French government's influence in Eastern missionary lands did not serve to overcome that opposition in his mind. He was definitely anti-Gallican and pro-Roman in the great matters of Church policy.

In his mind therefore any institution functioning under French national auspices constituted a potential danger to the untrammelled freedom of Church and Bishop; and when

such an institution was charged with training the younger clergy he felt a necessity on him as bishop to remove the potential danger. One may add to these reasons, Archbishop O'Connell's personal dislike of the Sulpicians. This antipathy, begun at St. Charles' College which he had attended briefly in his youth, and which he left to transfer to Boston College, was immeasurably increased, while he was Bishop of Portland. For in this latter period, he came to believe that the Seminary directors at Brighton had united with their many friends among the New England hierarchy to oppose his election to the coadjutorship of Boston. The personal angle added an element of bitterness to the change which, left to itself, might have had little other result than the regret of inevitable separation.

On the Sulpician side, a righteous reluctance to retire under fire, and the local Superior's actual lack of authority to annul the contract spontaneously, had preceded and delayed the final arrangement. In the end, pronounced bitterness on the one side and a sense of unwarranted persecution on the other were left to be crystalized in parties, both in the diocese and the province, which made very difficult the task assumed by the diocesan priests, who took over direction of the Seminary.



MONSIGNOR JOHN B. PETERSON

CHAPTER V

A NEW REGIME

THE RECTORSHIP OF FATHER PETERSON FIRST PART 1911-1918

THE NEW PHASE of Brighton's history began on June 15, 1911 with Father John B. Peterson in charge of the faculty of diocesan priests.

Unfortunately there was, with certain groups, a tendency to judge the new Seminary, only by comparison or contrast with the old. For a long time, they considered it good or bad, when and as it retained or rejected what had been. They took no thought of the many changes that had already occurred in the Seminary's first generation of existence: for them, the new regime to be good, must be identical with this or that moment of the first thirty years!

Happily, despite this criterion, the necessary and the advantageous changes from the past were made; some of them tardily made and overdue, because now financially possible, or possible because of the wealth of available personnel. Happily, also, certain other changes were not made and a likeness of continuity with the past was maintained, at a cost, sacrifice and devotion, which merit the same commendation that had not always been given to the past, before it became the past.

Despite the epoch-making change of direction, the Seminary itself underwent at first, little apparent change. Some old faces among the faculty disappeared and were replaced by new ones; but both old and new professors were priests, and almost all the new ones had been trained under the old régime.

The one person outstanding among these was the new rector. His choice for the post had been the inevitable result of his career in the Seminary over many years.

As a student there, with an already matured vocation, he had drawn from his Seminary life, that well balanced priestly culture which that seminary life was planned to produce. A penitent of the unique Abbé Hogan, as well as a pupil, he had been piqued to acquire a good deal of critical acumen the while; thus as a priest, ordained ahead of his time to make post-graduate studies, he was prepared in a special manner after a year at the Catholic Institute in Paris to gather the best fruit from his contact with another Abbé, the later Monsignor Duchesne in Rome. Although history was his chosen field, he never became a specialist even in that science for he seemed always to prepare for his job as Seminary professor, and to acquire a pragmatic mastery of the whole field.

For seven years he had taught history in the Seminary, with every class a lecture of inspiration, and then he had taken over the senior course of Moral Theology. There, he seemed to be an even greater success, for the subject gave full play to his practical priestly appreciation of Catholic life. His courses on Justice and Contracts, and on Fasting and Abstinence, are still spoken of by his students with unmitigated admiration. Meanwhile he had also given two courses in Canon Law, acted as secretary to the faculty, and had as his great friend the Seminary treasurer; so that while he was leading others, he had likewise formed himself to be the Archbishop's inevitable choice as rector of the new faculty.

In this new position he devoted all these natural and acquired talents whole-heartedly to his new responsibilities and these drew from him what was perhaps his outstanding accomplishment, the so-called Spiritual Readings. These intimate talks on clerical life were in reality a very complete course in Ascetical Theology, describing in succession the Natural Man, the Christian Man, the Saintly Man and the Priestly Man. They were given with such clarity, vigor, humor, sympathy, persuasion, seriousness and power as to have been called what they were, the very backbone of the whole Seminary curriculum. The words of St. Paul, especially those to Timothy and Titus and of the Epistle

to the Hebrews saturated with a truly practical wisdom and humor, by applications uniquely Petersonian, rang like church bells through the old Prayer Hall and later the Big Hall, amidst a silence that made every day a Lord's Day. As the years went on, with their increasing toll, he sought to divide his labors and had in mind to give over this work to another. But he was besought on every side, by faculty, by students and by friends to give up anything else, if only to keep this. Happily for us all he did keep it, with the exception of a short period. For this was his forte — the forming of priests.

Father Peterson had the qualities of straight thinking, forceful expression, prudence in administration, and priestly living. A methodical worker, planning the jobs ahead, preparing meticulously every subject and even every class, living almost by the clock, he got through a tremendous burden of labor, and so smoothly and successfully, that few outsiders recognized the cost.

Of an extraordinarily affectionate nature, but disciplined almost to giving the impression of coldness; prudent, sometimes to excess, he was an executive beyond compare, and he was a priest who had sunk his whole personality in his priestly office and character. He loved the priesthood so passionately indeed as to glory in the hope of some day deserving its fulness in the episcopate. Therefore he both taught and lived the life which made that attainment also inevitable.

The dignified reverence of his bearing especially marked in the ceremonial of the church, whether the service was private or solemn, graced that most important part of the seminarian's life. His learned care for the correctness of the divine functions not only aided the formation of a liturgy-loving clergy, but made him personally sought out as guide and adviser for the performance of solemn services, in places even far beyond the diocesan confines.

The Catholic Transcript of Hartford said of him (on the occasion of his being made Bishop of Manchester), "Those who sat under him, whether while he was

professor of history or professor of moral theology, are enthusiastic in recalling their experience. Their admiration for him remains still unbounded. He was at home in the realm of history and in the realm of theology. He was always the professor, never trivial, always poised but never stiff or oppressively dogmatic. He was patient and reasonable. He welcomed objections, and encouraged and enlightened every serious inquirer. His patience, his humor, and his easy command of adjacent fields and relevant matter made his class hour a delight to anticipate and recall. The hundreds of priests trained under him are delighted that the highest honors have come to him . . . ”¹

Other members of the new faculty as it was called, also had belonged to the “old” faculty. Besides Father Peterson, there was Father George V. Leahy who had occupied the chair of science in the Philosophy Department since 1899, and who now became head of that department. With brilliant mind and scientific training, he continued, as professor now of the so-called Junior Philosophy, the crystal-clear summaries that had marked his classes from the beginning. As head of the Philosophy House, he gently and affectionately guided the new students of Seminary life through their strange days of initiation into a fine knowledge of the most approved writers on the Ascetical and Mystical Life, and carried on in Philosophy House with Meditation, Direction and Spiritual Reading just as has been done there for all the years previously.

Together with these two superiors were the three other older professors: the noble high-spirited Father Edward F. Crowley, who had taken up the teaching of Church History in the Seminary in 1907; the youthful, dynamic and learned Doctor Joseph C. Walsh, who had taken over the reorganized course of Canon Law in 1909; and the genial universally beloved Father John Walsh, all continued their teaching much as they had since they had joined the “old” faculty

¹ *The Voice*, IX (1931-1932) June p. 2.

as auxiliaries. The smiling and winning Father Charles Cunningham also maintained his place as procurator, and furnished the same excellent fare which he had learned in the "old" faculty from his predecessor.

To these six hold-overs, four new members were added, two of whom Father John Sexton and Father P. J. Waters, also Brighton graduates had been destined for the Seminary, since the time of their ordination (1908). They had been recommended for the work by the Sulpician Fathers themselves. In the three intervening years, both had been making special studies, one in Innsbruck and Rome, the other in Washington, and now both were assigned to the Seminary, the former to teach History and Liturgy in the Theology Department, the latter to take the chair of Senior Philosophy.

In addition to them, Father Leo O'Neil S.T.L., who was also a Brighton graduate (of the class of 1901) and who had done post-graduate work at the University of Washington, was added to the faculty, teaching the courses in Sacred Scripture.

Finally, Reverend Andrew O'Brien, recently ordained and a Roman Doctor in Theology, the only non-Brightonian, was appointed to the chair of Dogmatic Theology. There was an added appointment to the faculty of another Roman graduate, the Reverend Doctor Joseph A. Murphy, assigned to pursue further studies at the Pontifical Biblical Institute in Rome. He would join the faculty in 1913.

With the exception of these last named, the members of the new faculty knew the work and knew one another. Beginning with Father Leahy, the Nestor of the new faculty and for that matter of the "old" one as well, they combined a personal knowledge of the Seminary for the previous score of years, and almost all of them had been together in the Seminary either as teachers or students. Furthermore, they were friends of the Seminary's past and proud of it, and were energized by the desire to keep its splendid record for the future too.

It must be particularly emphasized that in their work they had the friendly support of those Sulpician Fathers who had been their former teachers, associates and friends

in Brighton. The latter who had all loved Brighton and who reflected the words of their Superior-General, "We are saddened at the loss of our dearest daughter," desired nothing more than that daughter's continued success. They prayed for us and wished us well and when as often happened, we visited them in Baltimore and Washington, they received us as friends and brother-workers in the same great vocation of leading young students to the priesthood of Jesus Christ.

To the professors of the new faculty who gathered in council, as the former faculty did, the actual management of the Seminary was entrusted. Their task, that first summer, was to go over the old rule, and suggest a new one; and when at the end of the summer that task was completed, it seemed to the student body to contain but few changes in the daily routine.

Two of these changes were immediately marked: one a general retarding of the morning schedule up to and including breakfast, by twenty minutes, with a corresponding later retiring at night. The other quite noticeable change was the introduction of a fourth class in the early afternoon each week day: but to the older priests, this was rather a reversion to the original class program of Abbé Hogan, although unlike the Abbé's, this program covered every class day. The net result of these changes was to add three classes a week to the schedule, and to conform a little more than had been to the American trend of staying up longer at night. Another noticeable change in the daily program was that which displaced the so-called long afternoon recreation from its former place immediately after dinner to the later period of three fifteen to four fifteen. This provided a more natural time, further removed from the dinner hour, for the strenuous exercises of hand-ball, baseball and tennis. One special change which pleased the students particularly, and which also was an adaptation to American fashion, was the permission to smoke, granted in certain conditions during each walk day.

On the other hand the great Seminary exercises held the same place in the student's life which they had before: morning prayers, meditation, Holy Mass, visits to the chapel, the

periods of silence, night prayers and spiritual reading. This last however, had been put after supper at 7:30 p.m. instead of 6:00. Even spiritual direction was kept. On Sundays and Feast Days, solemn Mass and Vespers, and for the upper class-men, catechetical work in the near-by parishes and the Camillus work, all were continued in their former manner.

The classes, increased in number, made up a total of twenty two full hours each week. Both the Dogma and Moral courses continued to be divided into fundamental and special courses, as they had been in the previous three years: each had five hours a week. Sacred Scripture and church History had their three classes a week, the latter however, was also of three years duration in Theology House, for Canon Law had become a fully organized course of three years duration, with three hours each week: Patrology continued its one year course as in the few years previous; a new course of three years duration, an hour a week, in the History of Christian Liturgy was added; the Homiletics course was divided into four separate courses, each with a different professor. As is thus seen, the extra weight was placed on History, Canon Law and Homiletics.

Somewhat the same extra emphasis had its scope in the Philosophy Department, where the added class hours were taken up with History of Philosophy, and English. A noticeable change in this House was the substitution for Natural Science of a course entitled Science-Apologetics, in which particular attention was given to those problems, arising from the special contact of Science and Christianity.

The voluntary class in Italian which Father Joseph Walsh had been teaching was expanded into three and then four obligatory Italian classes. The Chant classes were cared for by the same Father Walsh in the Theology House and by Father Leahy in Philosophy House. In addition to all these, there were regular lectures, on pastoral medicine given especially to the deacons by Doctor Thomas F. Harrington of Lowell.

Old Regime.		New Regime
5:30	Rise	5:50
5:50	Meditation	6:10
6:20	Mass	6:40
7:30	No Talk Breakfast	7:45 Talk
8:15	End of Recreation	8:15
8:15	Study	8:15
9:30-10:30	Class	9:30-10:30
10:30-10:45	Recreation	No Recreation
10:45-11:15	Study	10:30-11:30
11:15-12:15	Class	11:30-12:30
12:15-12:30	Examen (Recreation	12:30-12:35
	(Examen	12:35-12:45
12:30	Dinner	12:45
1:15-2:15	Recreation	1:15-2:00
2:15-3:45	Study	2:00-2:30
None	Class	2:30-3:15
None	Recreation	3:15-4:15
None	Study	4:15-5:15
3:45-4:45	Class	5:15-6:00
4:45-5:00	Recreation	None
5:00-6:00	Study	None
6:00-6:30	Spiritual Reading-Devotional	6:00-6:30
6:30	Supper	6:30
7:00-7:45	Recreation	7:00-7:30
7:45-9:00	Study Spiritual Reading	7:30-8:00
	Study	8:00-9:30
9:00	Night Prayers	9:30
9:30	Lights Out	9:50

A change was made in vacation too. Instead of the single mid-winter vacations, there came to be a week's vacation at Easter and Christmas. Another change that was marked everywhere was the absence of students from the other dioceses of New England. Brighton had become a strictly diocesan seminary, in fact, if not in theory. So the long tradition and broadening effect of meeting students from other New England dioceses was broken; and threw on the new faculty the added burden of maintaining for their

students the wide horizons so essential to priestly training.

A student's diary of the time tells of one way in which this broadening was carried out. The rector announced at Spiritual Reading: Two Filipino students were to arrive tomorrow, and were commended to our charity, for the archbishop had consented to have them educated here for their home diocese. Eager as always to make a point with our own students, Father Peterson said to the students who were to meet them at the station, that he didn't know whether or not they spoke English, but that if they asked for a match or a cigarette to tell them in Latin politely but firmly, "it is not allowed to smoke here." Our students therefore when they met the Filipino boys, had their Latin ready: "*Sunt-ne pro Seminario Sancti Joannis?*" "Yes, yes" was the clear reply they got in English. Our students, then much relieved, told them to light up at once, for no smoking would be allowed when they reached the Seminary. The Filipinos then gave our boys another surprise: "But we do not desire to smoke" they said, "we desire to see a snow-storm." They were a splendid addition to our student body, and were taken to the students' hearts at once and for the whole course. (Oct. 13, 1911).

One special absence was noted by both faculty and students: that of the former Boston student, Mr. Edward Fayne who had been drowned during vacation. The Rector gave an eulogy of him on the evening before the Solemn Requiem Mass celebrated for his soul on October the twenty-first. The theme of the talk was "a saint, with whom we had lived and moved." Evidence for the assertion was given from Ed's letters to seminarians, relatives and friends. But that eulogy was not only a tribute to a holy student; it was a public expression of what kind of student the new regime desired, as the old regime had. (Oct. 20, 1911.) A deep impression was also created in the house by the approaching ordination of Reverend Lawrence Carroll, who had offered himself to the diocese of Mobile for mission work. He was ordained December 15, 1911.

For as has been mentioned, the Mission Academia was still carrying on. One comes across an entry in its records which



CHAPEL

tells this story, picked out now when we are at war. Two students at an Academia meeting read papers and led discussions on Japan. One took an optimistic; the other a pessimistic view of Japan's future as a Christian missionary country. The general student sentiment as it is recalled, favored the Chinese as the Church's best support in the East.

Nor was it always a foreign subject which the Academia listened to. On January 3, 1912, for example, Father Thomas Gasson, S.J., of Boston College gave a talk on convert-making. Being himself a convert, he talked out of his double experience and kept the boys at top tension with his classification of converts and his suggestions.

Archbishop O'Connell's first formal talk to the Seminarians under the new regime took place on October the twenty-first. He started by picturing the beauties of the Seminary with its delightful situation, on the lovely grounds overlooking Lake Street's ponds on one side and facing the magnificent Metropolitan Reservoir park on the other; he mentioned the Seminary's well-constructed, capacious buildings and especially its charming chapel whose recent decorations were already finished; its healthy living conditions with sufficient heat and good food; all this is marked contrast, he declared, to the American College in Rome which he had attended and later ruled. "It is cooped in a narrow street," he said "with a meagre place for air, and the living rooms which were called cells have bare walls and cold cement floor" etc. Employing this contrast to enlarge upon the financial sacrifices that had made Brighton what it was, he began to explain that their whole purpose was to provide the best in simplicity and make easier and more efficient the work of molding clerics into future priests. Let the students therefore, give themselves to be molded by the kindly hands of Mother Church, let them show themselves men of first Faith and next Docility. He asked from them not merely Faith, or great Faith but very great Faith, "a strong, colossal dominating Faith." Finally he enlarged upon this note of Faith, and reserved the quality of Docility for a later talk. The Archbishop, with patent attempts to be informal, had, by his brilliant ability as an orator, captured the attention

of the whole student body. One remembered almost verbatim this word: "The whole life of the priest is a life of faith, a life that is barren unless actuated by a constant, never ceasing spirit of faith. His life centers about the altar, his work is the work of the sanctuary, and unless he believes firmly in the supernatural, his work will manifest but little fervor and obtain but little fruit."

The students of those days recall them with pleasure. Besides their friends in the faculty, they recall the genial kindness of the old German baker Johnny Amrhein, who was always indicating where he kept the pies and the apples. "If you boys don't eat them up, I'll be having to make apple pies and dumplings all winter!" Students of the previous generation had similar affection for "Joe" Hinchliffe and "Dennie" Daly whose reverence and good example to the students are still a joy to remember.

All Brightonians recall the day when the Philosophers "got the cassock" and when the Theologians gave them "the hand" at breakfast, together with the good advice of how not to step into the cassock on ceremonies and running up stairs. The students of 1911 recall these things too: they recall also their surprise about having St. Charles' day made a first class feast; some of them even recall with admiration the new rector's spiritual reading on the saint's place in the story of seminaries.

About this time, the Junior Clergy examinations were held. In those days, the written examinations took place in the morning, the orals in the afternoon and the clergy stayed for dinner. This year the Junior Clergy had noticed two things: the student-prefect leading the prayers in the refectory, and the stiffness of the examinations. As for the prefects, they were part of the new regime. It appears that the Archbishop originally intended to introduce the Roman Seminary camerata system in its entirety, but that after talking the matter over with the rector, he approved the very limited application of it, which for long held vogue in Brighton. Two prefects took charge of the readings and the recitation of prayers, and represented to the rector any wishes of the community as a whole. It was examina-

tion time for the seminarians also. They kept their mental eyes very open. And when a certain eager young professor asked for suggestions in his teaching, he got them in plenty. The students were very eager for information and inspiration, but frightened a bit at too much information and particularly at the more insistent demand for "looking it up" in the original sources.

The students themselves were youths of the type which the new faculty had known from boyhood. With minds long fixed on the priesthood, and endowed by nature and home care with strong constitutions, they were high principled, vigorous and straight forward but without too broad a cultural outlook or ambitious intellectual curiosity. Highly sensitive in reality, they were good natured in personal relations, with a patent tendency to be wise-crackers in conversation. One of them was recalling a short time ago a remark of a fellow student, who spoke of the rector's spiritual readings as "a course in Aesthetic Theology." Another spoke of an entry in his diary "Beautiful day. No Elocution class." He also mentioned another entry, "Calls today. Enuf said. Have seen the Rector. Feeling better now." Some were under the impression that the student's public sermon was the hardest test they had to pass. But that feeling had been common to every student generation. The sermons were preached, as is well known, in the refectory at meal time. The gist of several recollections was this: "Unless the sermon stopped the crowd from eating, it was not a success. By the time the faculty had finished telling the Rector the sermon's faults, and he had finished his public criticism of it in Spiritual Reading, there was not much left either of sermon or of preacher."

So November passed with its usual Requiem Masses for Deceased Benefactors, Alumni and other Priests of the diocese, and its Thanksgiving holiday, and led into Advent, and to the end of the Rector's explanation of the rule, with its direful list of "Flagrant offenses, which may involve Expulsion."

But already, in the meantime, a great and extraordinary event had taken place. On the morning of October the

twenty-ninth some newspapers, happened on by some students, told in glaring type that Archbishop O'Connell was to be made a Cardinal. "A holiday was the first thing we thought of," one of the theologians confessed. The Archbishop went to Rome and came back a cardinal, and was welcomed and feted in Boston.

Finally came Cardinal Day at the Seminary, February 12, 1912. About three-thirty the big bell rang for assembly in the Prayer Hall.

"We entered the Hall to find it elaborately decorated with the National and Papal flags and colors, and cardinal red. After a few moments, His Eminence entered, accompanied by Father Rector, Monsignor Splaine and Mr. William J. Dooley, Knight attending. Father Rector's address to the Cardinal was a masterpiece and it certainly appealed to all. Frank Keaney's address was fine; it struck the favorite note of His Eminence 'Filial devotion to the head of the Church.' Ed. Hurley's Latin oration, too, was simply great, the emphasis, the stress, and accent showed that he was much at home in the Latin language. Mr. Mullen of Philosophy House represented the youngest of His Eminence's seminarians by an original poem.

Then His Eminence spoke. He expressed his regret at not having been able to come to see us sooner, but, quoting St. Thomas he went on, *Quod prius in intentione ultimus est in executione*. The program, he continued, reminded him of his own Seminary days; the *Juravit Dominus* especially recalled pleasant memories.

He spoke of the achievements, mentioned in the previous addresses, and declared that what he is proud of in them was less the deeds themselves than the spirit with which he tried. The seed of success that had been *caught* by him somewhere in his seminary career, he had always *nourished*. It was to repose our faith in the will of our superior.

Then he spoke of his love for the Seminary and the Seminarians: we were his children and he could have

no one else bring us up. 'So I've taken you to myself. I had to take you to myself!'

The celebration ended with Benediction of the Blessed Sacrament in the Chapel; later the Cardinal congratulated all especially the choir, upon the excellent singing.²

Continuing the story of that first year, one may quote again the diary, already much used, for March 5, 1912.

"The Old Oak"

This is a day long to be remembered. Today at exactly 11:08 A.M. the great oak tree was felled. Since February 24, the Master of Games has been urging on his men to persevere in the great task that was undertaken. The end came today for the old Oak.

It was a great tree that stood a little behind "short" on the ball field; it had been a delight to Archbishop Williams for its welcome shade in the summer afternoons; but it had been a bane to the baseball players during the school year. Many a fly that would have been caught in left field was turned into a hit by its retarding branches; some potential "home runs" may have been nullified by its wide-spreading intervention. Many a vain request had been made in the past for its removal. The victory of sport over the memories of the past was finally made possible last month; and the attack began on February 24th. Fires softened frost-filled ground about the old tree's base; picks and shovels and then axes laid bare and chewed away the solid roots; came then the disappointing day of the long large rope, and the old tree's refusal to budge; came longer rope and a bigger gang hauling and tugging, and lessons learned about allowing no slack or slackers, and then its crash.

The whole affair had grown on the Community as the days' struggles had gone on, until the final day when hardly a Seminarian was absent. It was noticed too

² See also *The Pilot*, February 24, 1912.

that relic-seekers were still whittling at the roots, while the workers sawed up the real tree and had it carted away. Camera fans had been busy all the time, and poems daily covered the bulletin boards.

Perhaps the best of these, which caught the Chronicler's attention ran thus:

TO THE OAK

I watched thee fall, old Tree, and saw thee sink upon
the ground

And rest there, conquered even in thy strength!

Noble and proud thy fall!

Resisting to the end the arm that smote thee.

Now on the Earth that bore thee, Thou dost rest
Like one who swoons to death, some life retaining.

Thine is a gladiator's death,

For thou hast worn the wreath full many a year
From Nature's hand receiving it. Spring's laurel crown

Upon thy youthful suppleness, another generation's
eyes

Have looked upon and been delighted.

Thy maturer beauty Thou hast proudly shown

To eyes that now are sleeping 'neath the sod.

We, their heirs, have struck thee down, but we

Have saved thee from a meaner end.

Better to fall in strength, (all) noble like Thee,

Than rot away in years, yielding to Time.

Memory enshrines Thee now with hallowed names.

Rest then, in honor, old tree."

Later on in the real spring, the diamond was properly engineered and christened Hillside Park (instead of Fenwick Park as was first playfully suggested).

There was an extended week's vacation after Easter, and when the boys returned, baseball was in order. A house league was formed in each department with regular teams, schedule, umpires and what not. Two special factors sharpened the intense popular enthusiasm. One was the hits to

left field and a few home runs through the space left by the old oak; the other was the participation of some members of the faculty. There was even a game between a faculty team and a picked student team, which by the way the students won easily. There were plenty of hitting and plenty of errors, but there were some sterling plays too, and not all of these were made by the students. The latter's hopes that it would not be the Faculty's last appearance were not entirely fulfilled, for although no other set game was played, several of the professors regularly got out with the ball-players in the afternoon recreation. A tradition had been well started which lasted long through the later years. But another and long standing tradition was broken, when Philosophers' Day was omitted. There had been a custom on this day for the Theologians in a body to accept the Philosophers' invitation to be present at their celebration in honor of Saint Thomas Aquinas. Music and philosophic essays had graced the happy occasion. In this year no reception was held, and no celebration either. The day passed as the usual holydays at the Seminary.

So with classes increased, sports ablaze and extra talks by Doctor Harrington, with visits by various diocesan priests, old and young, who stayed for meals and the welcome *Deo Gratias*, with the fascinating Academia meetings, and the interesting missionary visits, and a special visit from the Apostolic Delegate, Archbishop Bonzano, the year passed, exams came and went and on June 14th the small first class of four priests under the new faculty was ordained.

Although the ordination class was small, the new priests' first Masses and particularly the Solemn High Mass, sung according to custom by the former Sacristan brought the same ecstatic exaltation as in years past. That ceremony always and naturally made its deep impression. That year it served also as graduation, for no special essays were read at any other special graduation exercises. There had been no concursus, there was no giving out of degrees. Vacation began on June 20th.

In the Spring of 1912 a new seminary activity was started which had to do with the faculty rather than with

the students. Combining a vacation house and the care of the summer church services at Nantasket Beach in the town of Hull, it served worthwhile purposes. Besides providing a place at the sea shore where the faculty could get a restful change from their usual residence, it furnished them with actual and definite ministerial work, always a satisfaction to secular priests; and it served more adequately than in previous years the crowds of Catholics who frequented the beach sections in the vacation period. For the faculty, vacation service had also several other advantages, not the least of which was the opportunity of getting to know each other more intimately in other ways than in the more or less official contacts of the scholastic year. In the first years especially, it aided greatly in the development of their community spirit. It was also bound to manifest its effects in their teaching; by furnishing them with parochial experience to accompany and test their book knowledge. Lastly, their presence at the beach was the means of even further extension of the Church's influence by their sermons and later (1915) by the erection of a central church in the Waveland district.

The project grew further in time and when it developed into all-year services in two and sometimes all three of these summer churches, with Lenten devotions, Catechism classes, Sodality, Catholic Club, census taking, five Masses on Sunday in the winter, it demanded perhaps more time than the faculty could properly afford away from their own work. A few years ago the town was divided and a permanent pastor was appointed who with his curate cared for the winter needs of the section and thus left the faculty vacation motive more as it had been in the beginning.

One cannot doubt that all this likewise had its good influence on the seminary student body, who Sunday after Sunday saw two or three priests "on Beach duty" start out from the Seminary in the early morning to exercise some of the parish zeal which they were teaching in the classroom.

On September 24, 1912, the Seminary opened with one hundred and fifteen students for Boston, the largest number in its history; among them were five Boston men who had previously been in other seminaries. The great event of the

fall was a special ordination on November 30th. Because of the need of priests due to the small class of the previous year, some of the senior class, Messrs. Brosnahan, Sherry, Dacey, McMahan, W. Quinlan, Garrick and J. Starr were made priests ahead of time. They became priest-students who, helping out on Sundays in various parishes, were otherwise seminarians, attending classes, meals, and religious exercises as did the other students (except, of course, that they celebrated Mass instead of assisting at it).

During that scholastic year, some of the noticeable happenings were: The appointment of Mr. Edward Thompson, a layman and blind, as the new professor of Sacred Eloquence (Nov. 17), and the beginning of the lectures by Father M. J. Scanlan, Director of Diocesan Charities. His series of talks were for the deacons, but his first talks were given to the whole community. Likewise, (Nov. 15) Father John A. Ryan then of Saint Paul, Minneapolis, spoke to the students on the Social Question. He was to address a large audience at Ford Hall in the evening. His visit to the Seminary at this time was but the beginning of many such in later years (February 3, 1913). Doctor Horgan of Saint Vincent de Paul Society also addressed the students on their Camillus work (February 19, 1913).

At this time also began a development of a different kind. On January tenth rumor was heard among the students that Mr. John Sullivan of Lake Street had bought Chandler's Pond and its surrounding land for the Cardinal. This rumor later proved to have been true, and although the terrain was never used for the original intention, it served two fine ends. One of these was to insure to the students the skating privileges, long and vigorously enjoyed by them, and it finally led to the city's purchase of the lakes and their beautification. A third result was that it secured to the Seminary faculty the privilege of using the links of the Commonwealth Golf Club in friendly return for the latter's use of some of the Seminary new property.

On March 18, 1913 the Cardinal ordained to the priesthood the rest of the senior class: John Flynn, W. Keenan,

James Lynch, Edward Twigg, Stephen O'Brien, Edward O'Bryan and John Coughlin.

Then came our first sorrow. On July 17, the Seminary lost the services of Father John F. Walsh. He had been ill at different times during the school year, and finally after an operation died at the Carney Hospital. According to his wish, he was buried from his old parish church, St. Mary's in Cambridge. All the Seminarians, vested in cassock and supplice, were present at the funeral and sang the requiem music. Father Peterson delivered the eulogy, and Bishop Anderson occupied a temporary throne in the sanctuary. Father Walsh's body was buried in the little cemetery on the Seminary grounds. In his passing, the new faculty had its first change, and all of us, faculty and students alike, suffered a great loss. For beyond his fine intellectual powers, Father Walsh had a great priestly soul. His very externals invited a quick confidence and a deep trust, which he always repaid with solid priestly advice and help. The essence of joyous Christ-like living, in school time and in vacation rounded out for him a large place in our largely novel community life, and his sudden leaving left us bereaved indeed, the younger members more, if this were possible, than those older brethren who mourned him as a sainted brother. From him we had all learned, as the reverend eulogist declared, "lessons that will sweeten and strengthen our lives and make us ever grateful that we knew him." As long as this little cemetery³ lasted in the Seminary, priests that were and those that were to be, passed his resting place and asked God that we might live and die as he had lived and died.

One of the several lasting contributions which Father John Walsh made to Seminary life was the introduction of the Holy Hour on First Friday evenings. This now well known devotion was in part a development of the already existing First Friday Benediction. Father Walsh added to it the extended time and the hymns and devotional readings or conferences, which are so intimately connected with it. In time, some of the faculty, who each took the service in turn, composed their own fervorinos, and always they posted

³ The cemetery was discontinued after 1927.

the program, to help the students in preparing such devotions for the people. They also showed a noticeable tendency to introduce hymns in the vernacular, particularly those well known to Catholic lay folk and therefore easily fitted for congregational singing.

In the new school year which opened in September 1913, the number of students was one hundred and thirty-five, still all for Boston. Father John Walsh's place was taken by Father Charles Finn, D.D. Father Joseph Murphy, D.D., also joined the faculty. He had just returned from his Scripture Studies in Rome and Jerusalem, to take the place on the faculty for which he had been designated two years previously. Father Murphy was a happy person overflowing with good nature, who loved both students and fellow professors; a generous friend and co-worker; a ready and able speaker, an excellent and trained singer, in conversation, quick-witted and master of repartee, and withal an excellent teacher. He was altogether a delightful person to have on the faculty.

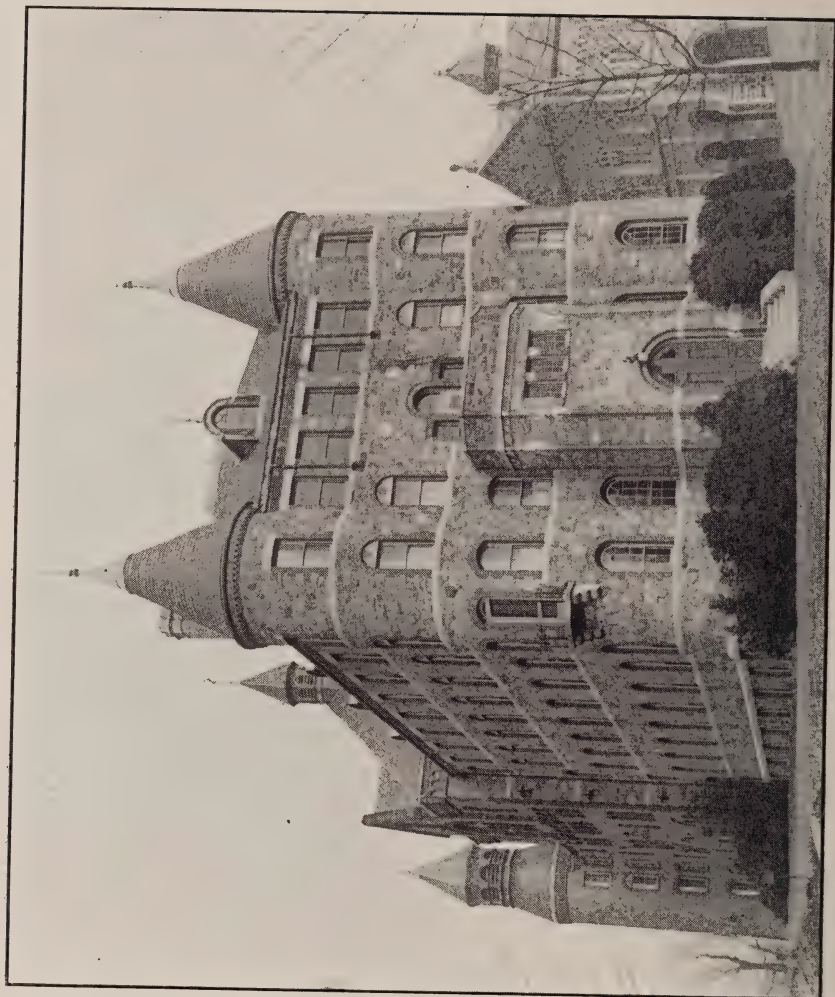
At that time the Cardinal re-arranged the salary of the professors. They were put on this basis: \$800 yearly for the first six years of priesthood, \$900 for those ordained six to fifteen years and \$1000 for those ordained more than fifteen years.

In this school year too, there was an early ordination, six seniors being raised to the priesthood in January tenth, 1914, and serving as priest-students. The rest of the class was ordained on April 4th.

Class of 1914 — Ordained April 4

Joseph F. Bonner	Cornelius T. O'Brien
*Thomas W. Buckley	*William T. A. O'Brien
Gerald L. Dolan	*Bernard S. O'Kane
*Charles A. Donahue	Patrick J. Quill
Timothy J. Donovan	James F. Sliney
John W. Mahoney	Henry M. Tattan
*Florence W. McCarthy	Eugene J. Vincent
Myles J. McSwiney	Ambrose D. Walker
*Andrew J. White	

* Ordained January 10, 1914.

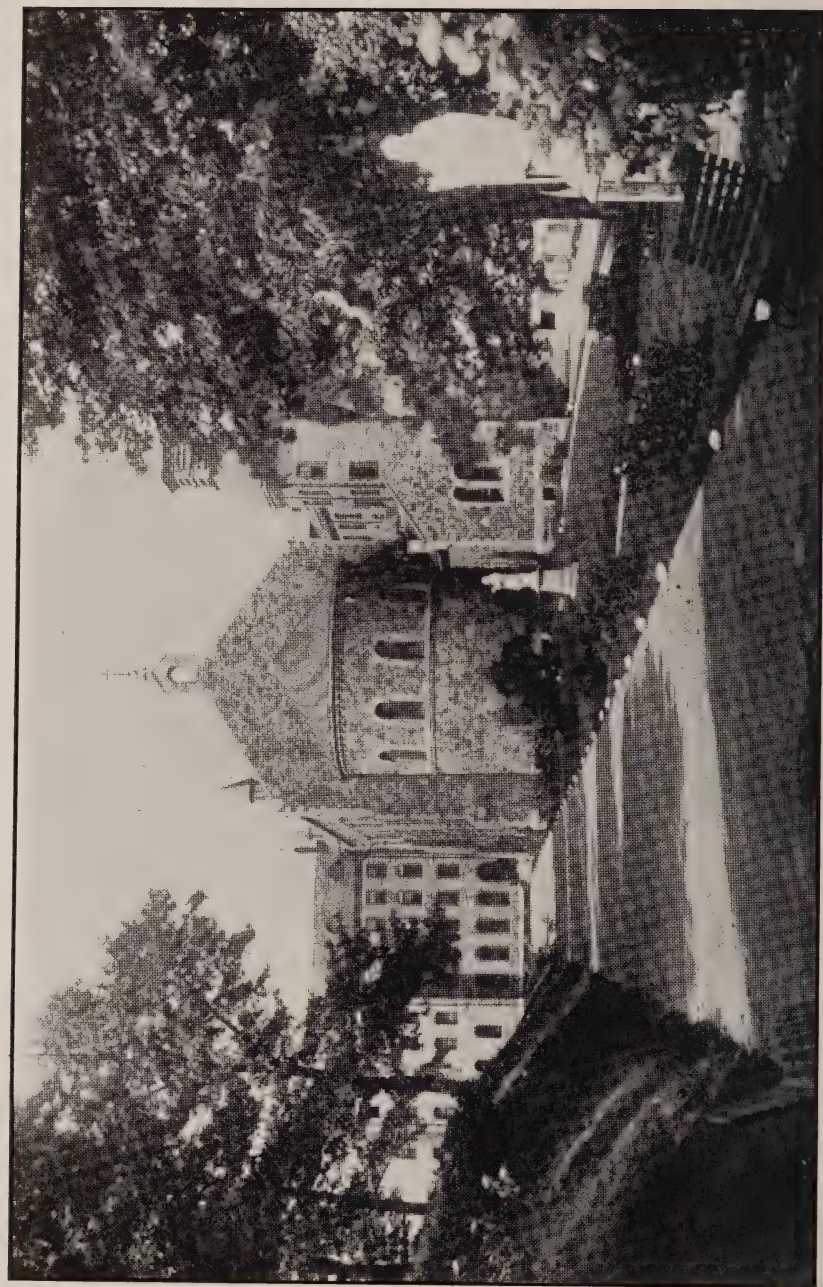


NEW WING

At the beginning of the new regime's fourth year (1914) the students were said to number one hundred and forty-six; even after the resignation of several (some ten) who had been present the previous year. This year the Rector was greeted as Monsignor (appointment dated May 27, 1914). At the beginning of the year an announcement was made that Rev. William O'Brien was assigned to the Catholic University "to study Scripture and Oriental Language. Were it not for the great War, he would have been sent to Rome."

News of the Great War was read at breakfast every morning; questions about it were asked in class and out of class, especially of those professors who had recently been in Europe; modern history was avidly studied. This interest was however soon rivalled by work on the new addition to Theology House. In the late autumn the Cardinal looked over the proposed site for a new wing, necessitated by the increased numbers in the student body. It was placed on the west side, and ground was quietly broken for it on November 30th. The actual building proceeded through the school year. The so-called New Wing was the completion of the original north section where was the facade with the central entrance. It almost exactly matched the old part in material, form and trimmings, even the fenestration balanced that which already was. Where the new section ended however, the side wall facing Lake Street offered a low portal and an extra tower to match the one, guarding the northern wall. This added structure gave room for two lecture halls on the first floor and a library on the fourth floor, besides the Rector's suite, two suites for professors, an apartment for the Cardinal and some twenty-five students rooms. Furthermore it provided ample space in the basement for the much needed shower-bath equipment whose installation proved a boon to the student-body.

The new library in itself was of inestimable value to the whole institution. It gave the opportunity, so much and so long desired to combine the so-called Fathers' and Students' Libraries and thus had some 22,000 volumes. The equipment was standard Library Bureau steel movable shelves, arranged



THEOLOGY HOUSE AND GROUNDS

in stacks, each electrically lighted. Thus an open shelf library came into existence, and when within the year, all the books had been recatalogued according to an ecclesiastical adaptation of the Dewey Decimal system, the Seminary's rich storehouse of study material was happily brought into closer touch with the student body. Besides the voluntary use each evening of the week, there was inaugurated a regular borrowing system. Then began what for many students was a new kind of pilgrimage and discovery including a real sight not only of oft-quoted theological classics but also of many other veritable treasures which led gradually to the acquisition of others.

On April 12, 1915, old memories were brought back to many of us when Monsignor Peterson gave a talk on the Reverend P. P. Chapon, S.S., who had died at Baltimore during Easter vacation. The rector told of his model life and priestliness, his twenty years at Baltimore before his twenty-three at Brighton, and of his humility, simplicity, geniality. It seemed strange to us when he remarked that no student then in the Seminary had seen the reverend patriarch. Soon there would be but few who had ever seen any Sulpician professors in the Seminary. Time was beginning to add its share to the smooth functioning of the new regime, and its hold upon the students and the clergy.

The ordinations of 1915 and 1916 added their share; and the gradual coming into full use of the facilities of the new wing (ceremoniously dedicated on January 19, 1916); the continued increase in the size of the student body (in September 1915, there were one hundred fifty-three; in September 1916, there were one hundred fifty-nine); together with an addition to the faculty in the person of one of the recent alumni (Father William J. O'Brien returned from the Catholic University in July 1916); all contributed to the secure establishment of what could hardly any longer be called an experiment.

Class of 1916 — June 2

M. Joseph Burke	James A. Hurley
John W. Churchward	Francis J. Kiley
Edward U. Conroy	John B. Mullin
John J. Donegen	Thomas J. Murphy
Thomas A. Flynn	J. Howard O'Connell
Thomas J. Garrity	Cornelius L. Reardon
Michael J. Heenan	Francis A. Vermauskes

David B. Waters

The war — World War I — completed that phase of maturity. It began on April 6, 1917, Good Friday. On the next night, the students listened to what they called a "Great Patriotic Speech" by the Rector. Their own part in the conflict was taken first by praying for the common cause and preparing themselves to be good priests for the more difficult future; secondly by giving much of their recreation and vacation time to farm work. There was a moment of anxious concern about conscription, and a corresponding relief at the exemptions of Seminarians. Boston College was declared a Petit Seminary for the Diocese and thereby the clergy supply was assured, and there was much interest in Boston's big reception to General Joffre of France (Saturday, May 12), and in the giant military mass at the Fenway (May 27), at which Monsignor Peterson was celebrant, and the seminary choir sang; but for the most part there was potato cutting, planting, hoeing, and mowing lawns, to take up the students' recreation time. On June first, came retreat; on the eighth, ordinations to the priesthood, and on the twenty-fourth the beginning of vacation, but on July the twenty-third the students returned to the Seminary for their farm work.

On September the twenty-seventh, school reopened with one hundred sixty-eight students, the largest enrollment in history. There was some teasing talk among the students about "war brides"; it exemplifies one of the Irish-American characteristics; having their little joke in even the most serious circumstances, for they were all vitally concerned in the issue. The whole school year was lived in the atmosphere of the war.

A change in the faculty this year saw the departure of Father Leo F. O'Neil, S.T.L., who became a pastor at Avon. He left us with regret. A splendid scholar, a finished speaker and conferencier, as well as a priestly priest, he had taken over a good share of the Spiritual Direction of Theology House, partly because the presence of Father William O'Brien could relieve him of the Junior Course in Scripture, and partly because of his great fitness to aid and finally to replace the Rector in that work. But the added responsibility and his over-great conscientiousness proved too heavy a burden for his never-robust state of health; he asked and obtained a small quiet parish, Avon, where he welcomed us all on our visits, especially in the Advent and Lenten tides when we preached for him.⁴

This change also gave opportunity for some changes in the faculty. Father Finn who had been residing in Philosophy House and teaching Science, was moved to Theology House where he became the assistant to the rector and taught Fundamental Dogma. His courses in science, in the Philosophy Department, were taken over by Father John Lynch, S.T.L., who had just finished his post-graduate work in Moral Theology under Doctor John A. Ryan at the University.

The war also brought the beginning of a new and what became a highly successful solution of the problem of the Seminarians' summer vacations. In 1918 the Cardinal gave the Seminary the right to use an estate belonging to him in New Hampshire. It was a tract of some sixty acres, rising from the shore at the head of Lake Winnepesaukee, near Centre Harbor, and had on it a few old houses including a boat house and a new bungalow. At first, it served some score of students who needed vacation and rest, and gradually it was developed into a summer camp for all the student body to use for about half the time of their vacation. In the early days the students themselves, and some of the faculty too, helped a few local carpenters to expand the facilities, then with the years came the present splendid equipment—chapel, refectory, recreation hall, priests' house and some ten or a

⁴ Father O'Neil died January 17, 1932. By his will he left his two sets of Migne's *Patrologia* (the Latin and the Greek) to the Seminary Library.

dozen students' bungalows with ample water and sewerage system. Alongside these and again brought about partly by the students' own work, there came into being swimming-rafts, athletic field, tennis courts, a shrine of the Blessed Virgin, walks through the woods with outside Stations of the Cross hung on the trees; in fine, fitting opportunities for recreation and devotion. A daily program was also developed which combined the devotional and the intellectual sides of seminary life with the extra recreational opportunities of the camp. Some faculty members including the spiritual directors were always in attendance. The Seminarians have also helped out the pastor of the local church. It apparently is one of the happiest applications of the villa system known and is certainly an object of envy to some other dioceses who have not yet been able to provide the elements so fortunately combined in Centre Harbor.⁵

With the war had come the unforgettable experience of the "flu", affecting the Seminary as it did everything else in many ways. First, it occasioned a much retarded opening of the fall course in 1918, as happened in most schools and places of public assembly. Therefore it also gave opportunity for some members of the faculty to serve afflicted parishes that had a shortage of priests. It likewise gave His Eminence the opportunity to offer the whole Seminary plant to the Massachusetts Committee of Public Safety for use in the emergency. In consequence, on October sixth, after the necessary arrangements were completed, the Seminary (Theology House) was opened as a hospital for convalescents, and served as such for the next three weeks. During that time, it housed the staff of six doctors, nine registered nurses and a score of seminarians who acted as attendants and orderlies. Nearly a hundred patients were served there during the period.

The Chairman of the Safety Committee, in a letter to the Cardinal about the offer wrote, "If a place had been built to order, it could not possibly have been better for the purpose . . . than Saint John's Seminary . . . It is hard for me to express my appreciation in words; but I thank you from the

⁵ Cf. *History of the Archdiocese*, III 627.

bottom of my heart, and I am only echoing the sentiment of the other members of the Committee.⁶

During the epidemic, the young priests, graduates of the Seminary in the recent years distinguished themselves by the heroic performance of the priestly duties for which the Seminary had trained them. Some eighteen offered their lives in that work. One of them was a Seminary professor, the learned, much beloved, zealous and holy Reverend Andrew O'Brien, D.D. For many years he had spent much of his spare time at the Nantasket-Hull parish, interesting himself in the actual priestly ministrations of charitable and social work and caring especially for young folk. For him that summer of 1918 had been much as other summers with of course more sick calls. One day, he came up town to attend a funeral; unhappily he had come fasting, and by noon he was ill; we thought he would pull through, but it was not to be. He died October 11, 1918 and at his own request was buried in his family lot in the West Quincy Parish cemetery. The rector and the other members of the faculty, the seminarians, and the people of Hull were stunned at the tragedy. The last named group donated a window in the new church at Waveland, to perpetuate his memory, and at once the little group that had helped his work in the parish named themselves *The Father Andrew O'Brien Memorial Association*. Through them his good work still goes on there.

The "flu" with its toll on the clergy had furthermore prompted the Cardinal to arrange for the early ordination of some members of the Senior Class. The nine men chosen made their retreat in the Philosophy House, and were ordained October 20, 1918. Two of them were sent to the Catholic University to pursue higher studies and prepare for their later joining the Seminary faculty.

In the Seminary itself Father Andrew O'Brien was immediately replaced by another Roman Doctor of Theology, the Rev. Louis F. Kelleher, then ordained some two years, who had been serving as curate in St. Thomas' Parish, Jamaica Plain.

⁶ *The Pilot*, Dec. 12, 1918; Nov. 16, 1918; Feb. 15, 1919. George Hinckley Lyman. *The Story of the Massachusetts Committee of Public Safety*, Feb. 10, 1917 to Nov. 21, 1918 (Boston 1919) pp. 241 f.

Meanwhile the Seminary had also lost the services of the Reverend Edward F. Crowley, who became pastor of Maynard, and now has for some years been in charge of the parish of the Precious Blood in Hyde Park. I trust that he will not mind too much that a former pupil and colleague gives partial expression here of the loss his departure meant to the Seminary. His high ideals for the priesthood, his deep sense of justice and manliness, his contagious enthusiasm, his keen sense of humor, his scholarly ability, all of these and more, we heartily regretted losing in his departure. His work was divided among some other members of the faculty, for again the diocese was short of priests. The professor of History in Theology House took over that subject in the Philosophy Department also, and the brilliant young professor of Scripture, Father Joseph Murphy, gladly added to his courses the English course. Thus this last named course was again brought into close relation with Scripture as it had been originally.

The repeated and now sudden changes made the *New Faculty* conscious that they were becoming old. In the seven years of their tenure, four of their original group had left them, two by death, and two from the effects of poor health. The plans which had been built up had not always worked out in the ways that had been hoped and anticipated. However, there was great consolation in the fact that the clergy of the diocese stood more united than ever behind the Seminary.

The ending of the War, and the unending zeal of the Rector continually spurred the older men to renewed effort and kept the tone of the Seminary on its customary high level.

Each year under the new faculty the Seminary had been blessed with an increased number of students. It had therefore been able to furnish the large number of priests necessary for the Cardinal to carry out his program of making new parishes, as well as those replacements occasioned by the unforeseen drain of war chaplaincies and of the influenza. It had also sent some of its graduates to Washington for post-graduate studies to provide for its own necessities. The sum-

mer program was stabilized, the high tone of the spiritual and intellectual life among the student body was being maintained, and the harmony and unity among the busy and efficient faculty were remarkable and much remarked on. The new regime had successfully passed its first great tests.



MAY 19, 1926

CHAPTER VI

THE LATTER YEARS OF MONSIGNOR PETERSON'S RECTORSHIP

WITH THE POST-WAR PERIOD, began what may be called the second phase of Monsignor Peterson's Rectorship. It consisted of the eight years, which he was still destined to spend in that post, maintaining what had already been accomplished and completing it by what had already been planned.

Some of the Seminary professors were, for example, used to aid the new Emmanuel College to get started by taking over several of the courses in that first Catholic College for Women. Thus they further enlarged their influential activities. They were soon to take on also various series of lectures to the League of Catholic Women. With their work in the Seminary itself, that at the Beach and the Students' Villa, and their caring for the multiplied service at the Cenacle Convent, they were busy enough.

The return of Fathers MacKenzie and Murray from the University brought much needed aid. Their coming also gave opportunity to effect a long desired development in the Seminary curriculum. It brought Father Patrick Waters to Theology House to teach one part of the more carefully divided Dogma course, the other parts of which were handled by Father Kelleher and Father Finn. Father Murray started with Fundamental Moral and Father MacKenzie took over the course of Junior Philosophy while Father Leahy moved up to handle Senior Philosophy. That was in 1920.

That same year a Course in the Principles of Education was given by Monsignor Hickey. In 1925 the diocesan director wrote of this work:

"The Diocesan Supervisor of Schools was appointed to take up the work with the deacon class of the Seminary. It is a commonly acknowledged fact that the

zeal of the diocesan clergy under whose direction and support Parochial Schools are established and maintained, is responsible in no small measure for the growth and progress of Catholic education. In any program of development, it is natural to consider the preparation of seminarians for this important part of their lives as priests. In this spirit, the work in Education at the Seminary was undertaken.

In the work of thirty-lecture hours (a year) an effort is made to (a) develop a clear understanding of the nature of true education and to indicate the opportunities and responsibilities of the Priesthood in the field of education; (b) to present the psychological principles underlying successful teaching; (c) to exemplify in the life of the parish school the principles developed above. . . . This addition to the curriculum of the Diocesan Seminary . . . is of tried and proven worth in the mind of the Seminary authorities and is a great step forward in the development of the work of Catholic education. The priests of the present generation must carry on with enthusiasm and skill the educational traditions handed down to them from the past. To be taught these traditions, their value and their capacity for improvement is the aim and purpose of the Course in Education given at the Seminary of Boston.¹

Father Murray was destined to remain but a few months with us as a professor. During the Christmas-tide of 1920, he went to his home parish to preach and otherwise help out at that busy season. He came back, December 27th, through the slush, up the hill, to the empty office (it was vacation), got out his mail and dropped dead. The medical examiner said it was the result of an enlarged thymus gland. In any case, it deprived the Seminary and the diocese of one of the most brilliant minds, dynamic personalities and lovely dispositions imaginable. To the Seminarians, most of whom had known him as a fellow student, it was like a death of one of their own. To Monsignor Peterson it was a shock

¹ *Brief Historical Review of the Archdiocese, 1907-1923* (Boston, 1925) p. 50.

comparable to the one he had experienced at the death of Father Andrew O'Brien, two short years before. The home of the clergy was not unlike other homes in all of this.

We also had our happy days. In March 1921 the Academia celebrated its twentieth anniversary. In an address which the rector gave on that occasion he used words that indicate the Academia's vital place in Saint John's. He declared that

"the two most important factors in increasing the zeal and the piety of the students have been obedience to the decrees of Pius X in daily Communion and the work of the Academia. Both have had a very visible effect upon the discipline of the institution and have combined to lessen the cares of his office."

And the Pilot commenting editorially on his words, said among other things,

"Much of the great success of the Propagation of the Faith Society in this diocese is due . . . to the knowledge and the love of the missions that burns in the breasts of the priests who were once members of the Academia."

An exemplification of these words was being worked out in the Academia at that very moment, in its successful venture of a little publication called "The Brighton Crusader." In July 1918 the Catholic Students' Mission Crusade had come into being, partly as a result of the war and partly as a result of the Maryknoll movement. Brighton played its full share almost from the beginning. In August 1920 it sent two students, Reverend Richard J. Cushing, our present Archbishop, then President of the Academia, and Anthony P. Laverty, the Secretary, to attend the Washington convention of the Crusade. They were not voting delegates, since the Seminary formally joined the movement only in September of that year. Mr. Cushing's speech at the meeting aroused widespread attention and Mr. Laverty's hardly less, with its idea of publicizing student mission activity. In the next school year (1920-1921) there appeared in Brighton a one-

sheet mimeographed news letter, which Mr. Laverty sponsored and which shared the Academia's twenty years experience with the newly begun Missionary Crusading societies. During that year six issues appeared and copies were sent to all the units of the Crusade. Eventually it was decided to confine the circulation to colleges and seminaries. The next year volume two appeared in four-page printed form. The third year (1922-23) saw its growth into an eight-page booklet with special crusader book-plate cover design. Some "secret" plan among the initial group took care of its financing, and the fertile mind and missionary enthusiasm of its editorial staff made it a fascinating paper. It was continued for several years.

Meanwhile, the Academia sent its delegates to the Crusade conventions. At the Dayton convention in August 1921, the Reverend Mr. Laverty, then President of the Academia, gave one of the principal speeches, outlining a plan of activity for the various schools to promote mission interest in their students. In accordance therewith, during the winter, the Brighton Academia conducted a campaign to enroll all the Catholic schools of New England in the movement and the officers of the Academia went on a speaking tour of most of the academies in the diocese to accomplish this. The result was an almost one hundred percent enrollment. In August 1923 the national convention held at Notre Dame, Indiana, was attended by ten students from Brighton, and many students from Boston College and other Boston schools. Mention should not be omitted here of the fact that Monsignor McGlinchey, the Academia's spiritual director, was present at these conventions and that the Boston Propagation of the Faith Society had a booth at Dayton to advertise the work of the Diocese, including the Seminary, in the mission cause.

In the fall of 1924 Father George Keelen, S.J., was made Spiritual Director. This was the first step taken by the Cardinal away from the previous policy of centralization of everything in the hands of the rector. He had long recognized the eminent position occupied by Monsignor Peterson in the field of spiritual guidance but finally felt that some need of relief from work was an absolute necessity.



REFECTORY

Therefore he asked the Jesuit order to supply a priest to aid Monsignor, and at the same time to relieve some of the faculty in the hearing of confessions, with a view of gradually taking over that part of their work. Thus there came to the Seminary each day in the late afternoon for the hours between then and night prayers the holy, charitable and genial Father George Keelen, who for fifteen years continued in this post, which also involved his delicate office of being a member of two separate communities. He was a man who never said an unkind word of anyone; whose child-like innocence was an open reflection of his saintly soul, and whose endless funny stories always produced their intended result.

Monsignor Peterson's last material work for the Seminary was performed in the arrangement and supervision of the new Kitchen, Refectory and Convent building, which the Cardinal caused to be erected in 1925. It constituted one of the most important of the many improvements which were made at the Seminary during the Cardinal's reign. It took the form of a southern extension of the main building with an eastern wing. The former occupied the space of the original low kitchen wing, which was partly razed for the new structure. In style and material, the addition matched those of the old Theology House, which thus became even more impressive than before, when viewed from the east. Inside, the spacious dining hall which was the main feature of the extension proper, struck a unique note for the Seminary. Amply lighted by long double-story windows, both east and west, strikingly virile in its dark oak panels and light gray acoustolith walls, its severity was broken only by the lovely della Robia panels of the Crucifixion of Our Lord, and of the Nativity and the Assumption of our Blessed Mother which flanked the raised oak pulpit. It has been described as being in the best tradition of monastic refectories.

Above it and above the corridor leading to it, there was one story of students' rooms. In the wing, which jutted off to the east at right angles, were first the well equipped kitchen, on the main floor level, next the enlarged heating plant and bakery in the basement, and finally above was the con-

vent for the four or five Sisters of Saint Joseph, who henceforth attended to part of the work of the refectory.

In 1925, in face of the constantly increasing expenses of the Seminary and particularly of the maintenance of the additions, then in the course of construction, as well as of others already planned, a committee had been appointed to suggest added means for financing the institution. At the first meeting of this committee, a recommendation was made and later approved by the Cardinal to assess the various parishes for that purpose. To meet this assessment the customary Pentecost collection was to be continued, and supplemented, if necessary, from parish funds. At first this assessment was fixed at five percent of the seat money, and later it was gradually reduced to four percent. The first promulgation of this plan was made on May 20, 1925. Some few years before, the students tuition has been raised to \$300.00.

The actual building expenses, however, of the new wing itself were paid for by the priests of the diocese. On the occasion of the Cardinal's Silver Jubilee as bishop, May 19, 1926, the clergy made that their Jubilee offering to him, "certain" as their spokesman, Monsignor Haberlin put it, "that nothing could better please you than a gift for your heart's best love, your own Diocesan Seminary. . . Our gift betokens our share in your consuming desire and purpose to maintain at any sacrifice the noblest priestly standards among the clergy of Boston." A bronze memorial tablet, commemorating this gift was erected in the Seminary. The costs of several other new foundations at the Seminary were paid for out of the Keith fund, a bequest to the Cardinal from the late A. Paul Keith, in memory of the latter's mother, Mrs. Mary Catherine Keith.

In November 1926, Monsignor Peterson left the Seminary to become pastor of the recently vacated Saint Catherine's parish in Somerville. As professor and rector he had spent just over a quarter of a century in the Seminary's service. If the two years of his period of preparation be counted, his connection with the institution covered nearly twenty-seven years. During all that long period, he gave to it all

of his many admirable qualities. One may stress among them what were perhaps the crowning wisdom, prudence and discretion by which the new faculty's tenure was made always easier, and the Seminary's progress under them steady and assured. As the practical executive of the Cardinal's plans and desires, he had always known how to avoid rough and sudden changes, and to chart a course acceptable to the head of the diocese and at the same time conducive to the advancement of the work which that head had so much at heart.

As pastor in Somerville, he continued for some months to carry on his classes in moral theology at the Seminary; later as auxiliary bishop of Boston (Nov. 12, 1927) and finally as Bishop of Manchester he steadily maintained his vital interest in the Seminary and its students' camp, which latter was in the confines of his diocese.

As rector of the Seminary he had been remarkably blessed in his faculty, many of whom he had chosen himself. Men of priestly character and of splendid intellectual equipment they also stood out conspicuously for quite an unusual record of stability and all that that implied of experience and competency. In the last days of Monsignor Peterson's regime the faculty had among its members, besides the Rector himself, one professor who had served twenty-seven years, another whose length of service was seventeen years, three others who had served fifteen and two others who had served thirteen years respectively. They had thus increased their own pedagogical experience and had given an evidence of unity of spirit and purpose which was also both a source of strength to the institution and of edification to the students.

Friday, November 12, 1926 the news was given out to the students that "Monsignor" was made a pastor and that Father Finn was appointed the new rector.

That night at Spiritual Reading, the old rector addressed the students:

"Tonight for the last time I come before you as Rector of the Seminary and as your director. For the last thirty one years barring two that I spent in prepar-

atory studies at Paris and Rome, I have been connected with this Seminary, first as student and then as a professor. When I entered here as a student, I intended, as you did at your entrance, to stay here for five years and then to be free of the Seminary and to go into parish work. But here I am still, and were it not for my health in which a break-down is feared, here I would continue.

Rectors never die in office: at least rectors at Brighton. Not one of my predecessors died in office. (That gave him place to review briefly the story of those other rectors — Fathers Rex, Hogan, Maher, and Havey.)

During the past two years, my break-down was foreseen. I could no longer work at the speed I was used to. I felt the strain of labor and responsibility. The machine was wearing out, until at last I could no longer resist the demand of physicians to take a rest; so I spent the last summer in the West. I foresaw a time of coming uselessness here, unless something were done to prevent it.

Then a satisfactory solution presented itself. The death of Father O'Brien, pastor and builder of Saint Catherine's Church, Somerville, recalled that beautiful edifice to my attention. I remembered how when it was building and when I was teaching liturgy in the Seminary, I watched the building grow, and used it as an illustration of my lectures in the Church Building. Week by week, I used to direct the students' walks to go over there and examine it as an example of good church architecture. In those days as I watched it come to completion, I confess that my mind reached out ahead to think how ideal a place that might be for me one day, when I left the Seminary.

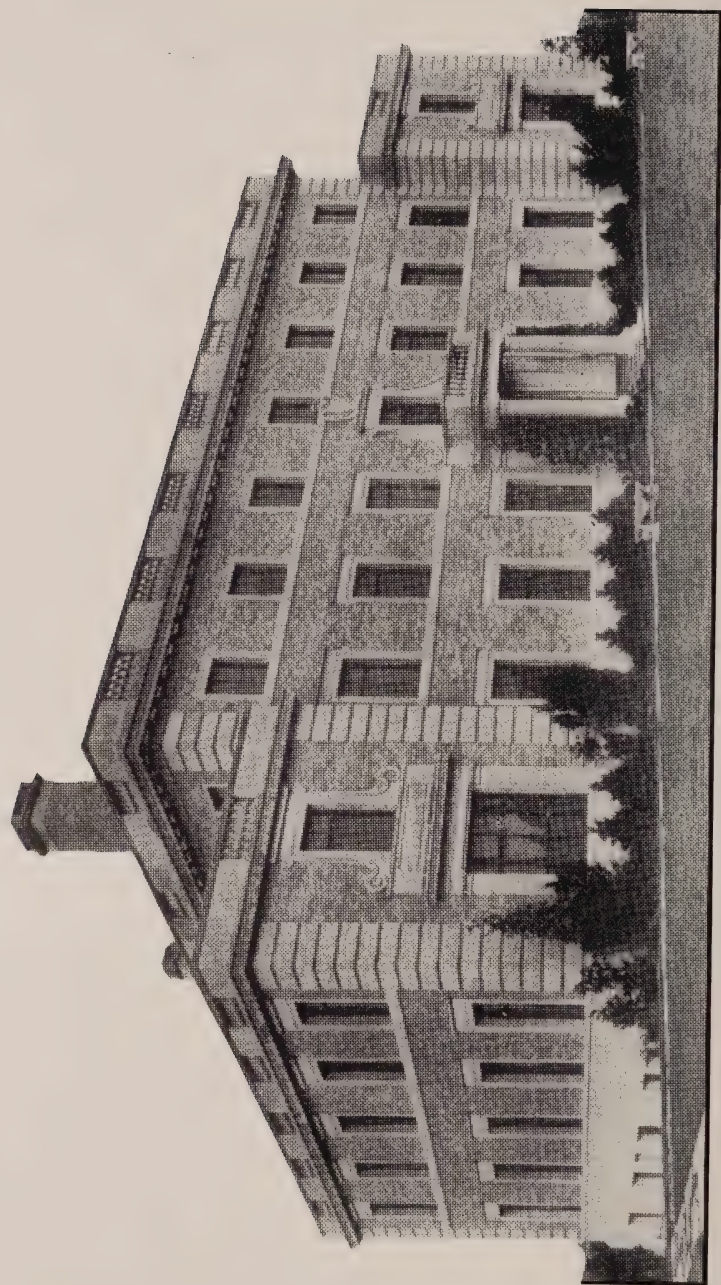
The other day I spoke to his Eminence about the combination — he was very pleased at my suggestion. Things moved rapidly and here I am.

As I leave, I think about the old student days — I lived first in room thirty three at Philosophy House, and then in room forty-seven as regulator. In Theology

House, I was first in seventy-three, later in fifty-eight, and finally in five the sacristan's room. When after ordination here in September 1899, and two years post-graduate work in Europe, I came back, my rooms were on the second corridor, looking out at the entrance to the chapel. I sang the first solemn mass in what was then the new chapel — it was just finished — and I like to think that service here as professor and rector has been contemporary with the chapel . . . My six years of teaching history here, I look back on as some of the most cherished of my life. Then came a new course in moral, which I took much against my will . . . When the Cardinal wished to have the Seminary more directly in his control, he made me rector. For sixteen years I have held that position, constantly striving to improve the physical, intellectual and spiritual condition of the clergy. I have thus been subject to incessant change, busy about this labor and that. My life has been a time of changes from one work to another. During the last years the burden has become heavy and I was told to slow up. But I cannot slow up. It is not in me to slow up. If I don't wish to break I must change . . .

But the change that will come is only a change of engines. It is the same train and the same passengers. You know the new engine. Most of you have been with him and even if for only a short time, long enough to love him.

Fr. Finn is different from me: our methods are different. Mine has always been force; his is amiability. His love, his executive ability and his spirituality all join to make him a splendid man to lead you. There will be no difficulty for him or for you.



ARCHBISHOP'S HOUSE

CHAPTER VII

THE RECENT RECTORSHIPS 1927-1944

THE GREAT TASK common to Monsignor Peterson's successors in the post of Seminary rector has been to maintain their rich inheritance. Their duty was to complete plans and carry out policies which another person had had in mind and this was not easy. For Monsignor Peterson's mind and personality were of necessity, in some ways at least, different, and Monsignor Peterson's personality was the yard stick by which all his successors have been measured.

Their several tenures of office have likewise had in common the fact that shortly after Monsignor Peterson's departure, the Cardinal himself took up residence on the Seminary grounds, and made it the centre of much of the diocesan administration. During these later years he gave to the institution even more than before, of his undivided personal supervision. In many respects he even became himself the rector.

He had already begun to prepare on the grounds nearest to Commonwealth Avenue a residence worthy of the head of so great a diocese. The Archbishop's House, as it came to be called, is a large edifice, "in the Roman style, of stately and quiet dignity," to which the Cardinal removed from Brookline in 1927. Thus in very truth, the Seminary was brought literally close to the Bishop's house, and thus the later rectors of the Seminary had less complete responsibility for its management than their predecessor. Nevertheless each one of them has had his distinct personal influence in its work.

Father Finn's popularity with the students was immense; and his kindness to them matched it. He was much more their elder brother or even one of themselves than he was their father. There was in him nothing even of that slightly



MONSIGNOR CHARLES A. FINN

distant mien of the superior which had marked Monsignor Peterson. A kindly, friendly, personal intimacy marked Father Finn's relations to these young clerics. But it was not through this well known characteristic that he sought to govern them; with him this personal relationship was the means of bringing them close to those holy things, with which he himself was so familiar.

When Father Finn gave his first spiritual reading to the students as rector, on Saturday, November 13th, he dwelt naturally at first upon our great loss in Monsignor Peterson's departure and then upon the immensity of the burden which that left on himself. In this latter part of his deeply affecting conference, two points still stand out in memory. The first was the assurance that although the demands on his time and the dignity of his new office would necessarily draw him away somewhat from his previous nearness to the student body, he would always be their friend, the friend in Christ of every single student. The second was the declaration of his program: that for the great task of building them up to the measure of the stature of another Christ, he depended wholly and confidently on the help of Our Lord and of the Blessed Mother, to whom he now filially entrusted it.

The rest of that scholastic year passed with little noticeable change, except the growing manifestation of the new rector's personality. One of the chief notes of this was his love of the solemnities of the Church's liturgy; so that he sought to bring out even those parts of it which had been less observed in days past. For example by utilizing the time of the ordinary community Mass he could often find opportunity for solemn celebrations without cutting into class time. This was shown first on Candlemas Day of 1927 when the elaborate ceremonies and procession proper to that feast were carried out for the first time with their fullest solemnity. In Holy Week also, he took advantage of an opportunity to extend this program. As with the continual increase of the student body and the consequent impossibility for some years past of all going to the Cathedral, he inaugurated solemn Tenebrae service in our own chapel for those left at home. In line also with this love of the

Liturgy he had the prophecies of Holy Saturday, despite their length, both sung as well as read in their entirety. In analogous fashion, he also eagerly grasped at every opportunity to have more frequent devotions to the Blessed Sacrament and to Our Lady. In his day, the Seminary was marked with multiplied external manifestations of piety. It remained such during the various directions and directives which he received from the Cardinal during his term.

The Cardinal moved into his new residence on October 22, 1927. Thenceforth he was directly in contact with all that went on in the Seminary, and visited its every part. Interested in its smallest detail, and eager to have it a perfect seminary, he arranged for whatever he felt would serve that purpose. He took charge of everything, interpreting literally the Church's wish that the Bishop have direct control of his seminary.

Even before His Eminence took up residence on the Seminary grounds, he had begun to carry out the policy he had envisioned for the Seminary. It was a policy of decentralization and had been manifested on the very day that Father Finn was made rector, by the appointment of Father Cunningham to the office of treasurer. This post Monsignor Peterson had retained all during his rectorship; thenceforth the treasurer, not the rector, was to have complete control of the finances, subject only to the Cardinal. For this purpose he was given a larger budget on which to operate and also an assistant in the person of Reverend John Connolly who came to the Seminary in May 1927. The head treasurer himself from the first day of his own appointment put his plans into operation. He began to employ picked students with their groups to supervise special branches of his temporal activities, like plumbing, faucets, radiators, inside the house; he also spent both much time and money on the beautification of the Seminary grounds; and finally by the autumn of that first year, he had had a new and scientifically prepared menu put into force in the refectory.

Next the Cardinal enlarged the province of the spiritual Director so as to have him first spend more time in the

Seminary and next take over more of the Spiritual Readings. Father Keelen began therefore to perform more of the duties, which Monsignor Peterson had so long carried out. The new rector had that much less opportunity to leave his own spiritual impress on the students.

Henceforth also the opening retreats were no longer given by the members of the faculty; but by Jesuit Fathers, specially provided for the purpose, just as they were for the Priests' Retreats. The first of this new series was given by Father Edward Tivnan, S.J., in September 1927.

In the next place, shortly after His Eminence took up residence in the Seminary Grounds, he began to put into effect the final part of his original plans for decentralizing and for making the Seminary completely Roman.

The outstanding change which he then promulgated was the complete Roman camerata system; and its application of group discipline. The whole student body was henceforth divided into groups of ten or a dozen students, each group responsible to its senior student, called a beadle or prefect. In the next year (1928) all prefects were in turn made responsible to the faculty Prefects of Discipline of whom there was one in each House. These two Reverend Prefects together with the Very Reverend Rector made up the Board of Government of the Seminary. Henceforth the whole student body moved like companies of a regiment to all its various activities.

The Cardinal also put into effect at that time a similar extended organization of the class program, based upon the program published by the Roman Congregation of Universities and Studies. Its general trend was the concentration of the more recently emerging ecclesiastical studies, like Catechetics, Homiletics, Pedagogy and Social Science, into the framework of the traditional courses. His Eminence had in mind at the same time a reduction in the treatment of matters, whose importance had lessened with the change in world conditions.

One result of the new stream-lined program was a decrease in the number of professors needed for its execution. Whereas there had been eleven professors in Monsignor Peterson's

time, there were but nine to handle the new program. Reverend James Fahey, who came to the faculty in September, 1927, left after a few months; Fathers George Leahy and John Lynch also left; and only one new professor was brought to the faculty, in the person of Father Charles McInnis.

Meanwhile in September, two of the outstanding students, who had just finished their course in Philosophy were sent to Rome to continue their studies of Theology in the American College. They were Edward Murray and Matthew Stapleton.

The notable departure of the time was that of the senior professor, the Rev. George Leahy who had by then finished a meritorious term of twenty nine years in the Seminary service. He became pastor of the quiet parish of Manchester-by-the-Sea on the North Shore. His characteristic modesty prohibits any full expression here of the high regard and esteem in which he was held by the faculty and students, as well as by those hundreds of former students who now welcomed him to parochial life. However the recent acclaim which has greeted his appointment as a Domestic Prelate of the Papal Household was a sign of the warm and lasting affection which this holy, learned, and self-effacing priest had won in all our hearts.

As part of the new order, His Eminence at the same time also abolished those extra-curricular activities which had long served as part of the Seminarians' practical training such as the Mission Academia meetings and the Camillus Society's Hospital and Catechism work. In the case of at least the first of these activities, the loss involved to the students was doubly great. For Father Cushing, now our Archbishop, who had just succeeded Monsignor McGlinchey as Diocesan Director, was unable in the new order to carry on and enrich this glorious Seminary tradition.

It has been said that at this time the Cardinal had also thought of changing the Philosophy Department to some district, further removed from the city or of inaugurating a Minor Seminary. It was the latter plan which finally came into being, but at a much later date.

Even as it was, the community had become a more closely

organized group, highly concentrated in its strictly curricular work, and kept closely up to that by a constant militia-like supervision. The treasurer's department, the disciplinarian's department, all were directly subject to the Cardinal, who acted sometimes through the chancery office but more often directly.

After the changes just indicated, the Seminary faculty on January 1, 1928, was constituted as follows:

Charles A. Finn, Rector, Professor of Pastoral Theology
Joseph C. Walsh, Professor of Canon Law and Moral
Theology

John E. Sexton, Professor of Church History and Liturgy
Patrick J. Waters, Professor of Dogmatic Theology
and Senior Philosophy

Joseph A. Murphy, Professor of Sacred Scripture and
Christian Literature

Louis F. Kelleher, Professor of Dogmatic Theology

Francis L. Keenan, Professor of Sacred Scripture in
Philosophy Department, and of Moral
Theology

Eric F. MacKenzie, Professor of Moral Theology and
Philosophy

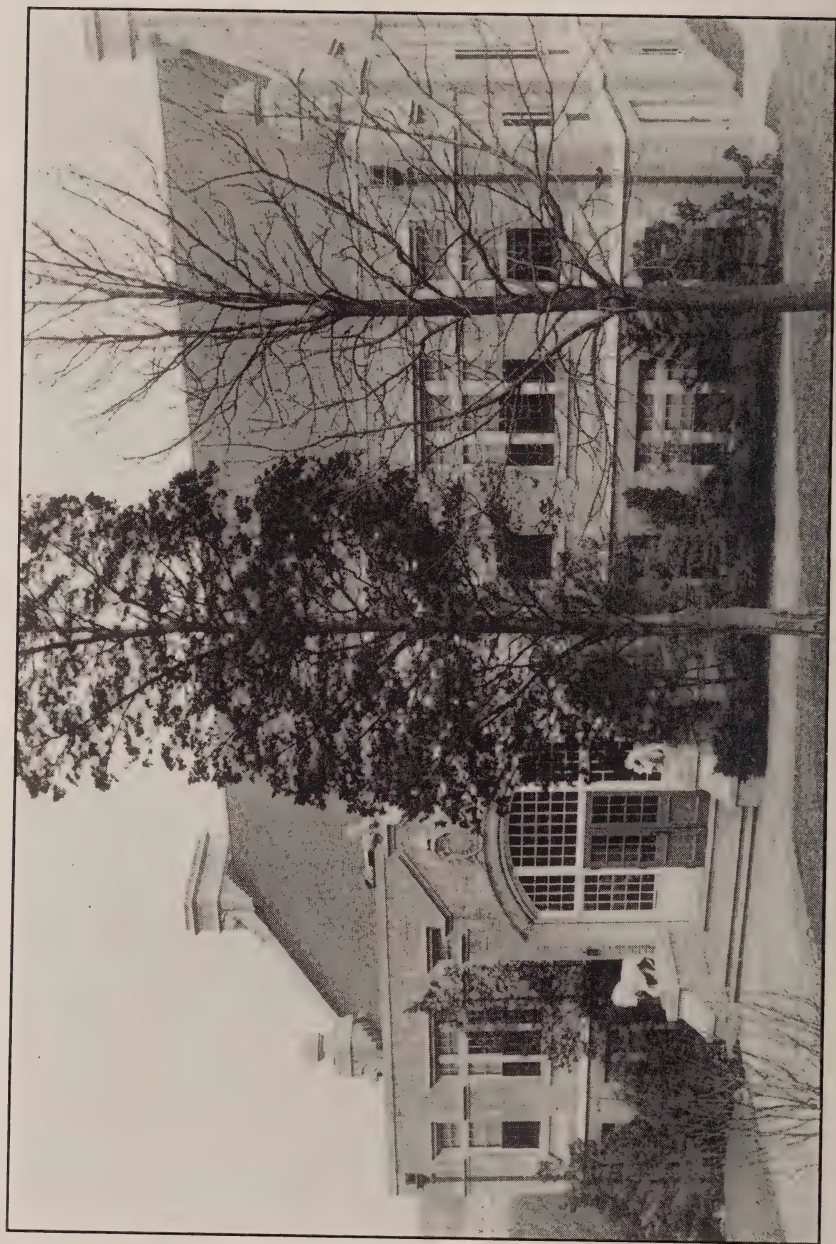
Charles D. McInnis, Professor of Ethics, Apologetics,
and English

Charles N. Cunningham, Treasurer

John J. Connelly, Asst. Treasurer

George Keelen, S.J., Spiritual Director

In 1928, the Cardinal built a new, handsome and spacious Seminary Library building which served also as an assembly hall for the diocesan clergy at times of retreat and conferences. It was situated on the eastern slope of the road that leads up from the Theology to the Philosophy House and stood just opposite the Grotto. A long-low structure of cream colored brick and white limestone trimmings, with an elaborate western portal, it fully showed its subsidiary character of serving the two main structures of the institution. It also would be of general diocesan service too,



LIBRARY

for its main assembly hall was soon put to use, for gatherings of the clergy.

As a new Seminary Library building, its purpose was first to house the now much increased number of volumes,* and particularly of the files of American ecclesiastical periodicals, which had been constantly increasing in recent years; and secondly, to provide much enlarged space for reading and reference. For this latter purpose, the large assembly hall, which occupied the whole main floor of the new building, had its four inside walls lined with shelves; and its floor space half-filled with reading tables. The stack-room was in the southern part of the ground floor; the former privilege of free access to it was henceforth much restricted, and was replaced by the newly installed Card Index, and the newly inaugurated assistant librarian's service. An added feature was the obligatory use of the reference room for each camerata group on certain assigned week-day evenings.

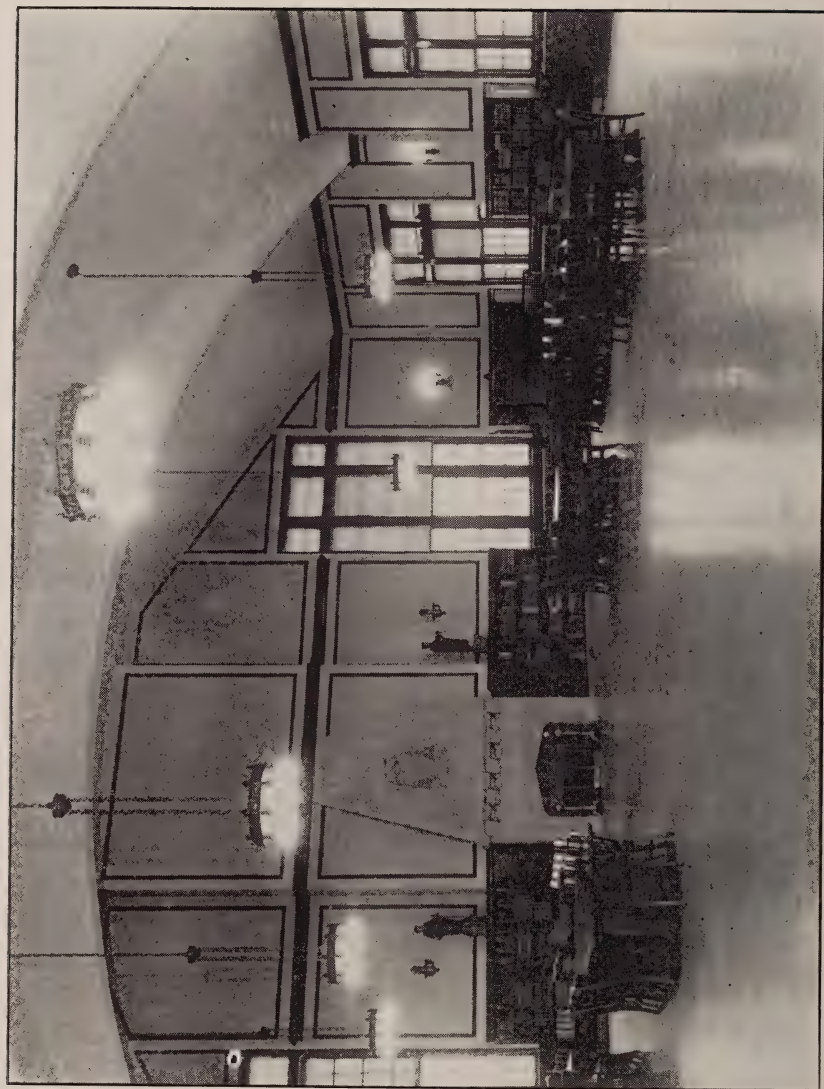
Before the full use of the library was available (for the books were transferred by the students) it was already Spring 1929.

The books had been removed from the old library to the new one by the students who were becoming accustomed to the element of manual labor, added to their daily life. They worked on the grounds of the Cardinal's House, on the new baseball diamond at Philosophy House and the new tennis courts; this work, combined with the Camp season from which indeed it had been borrowed, finally turned to setting up exercises each morning at the Seminary.

Meanwhile the faculty and the students had the joy of seeing the former rector, Monsignor, by then Bishop Peterson confer the lesser ordinations in the Seminary chapel (May 21, 23, 24) and the priesthood in the Cathedral (May 25, 1928).

They had also assisted at the strictly spiritual and private celebration of Father Finn's Silver Jubilee. On June 6, 1928

* Including the two large bequests of the libraries of Father O'Brien, Monsignor Peterson's predecessor in Somerville, and Rt. Rev. Louis Walsh, recently deceased Bishop of Portland; and formerly for so many years a member of the Seminary faculty.



LIBRARY - INTERIOR

he was celebrant at a Solemn Mass at 6:30 A.M. in the chapel; and also a few days later at the Corpus Christi solemnity with a procession to the Grotto. Father Finn's aged parents were present in the chapel gallery.

As the year 1928 drew to its close, two or three other events demanded the chronicler's notice. The political landslide for Herbert Hoover over Al Smith on November seventh was a great surprise and disappointment to the student body. They were, however, uplifted when they heard the Governor's comment "It is God's will." Their experience in this one event exerted a powerful influence on their spiritual formation.

Within a month they went through another more intimate and deeply affecting experience. One student's diary records it thus:

December sixth: A sad day for the Seminary. The boys had seen a couple of the priests run downstairs hurriedly and drive away; and when the boys went down to night prayers, they heard the reason for the incident. It was bad news. Our beloved friend and professor Father Joe Murphy had been found dead in his car. He died from heart trouble, with which it was known he had been long afflicted; and from which he had been quite unwell for the previous few days. Thank God, he had stopped his car when he felt the weakness coming on. That evening the boys were crying at night prayers; and afterwards they gathered in the corridors to tell each other some of Father Joe's repeated acts of kindness to them."

They had truly lost a friend and the loss cast a gloom over the seminary from then until long after the funeral.

This period included the day of the dedication of the beautiful little shrine of the Immaculate Conception, which the Cardinal had been preparing for his own mausoleum on a knoll that overlooks the Library. He dedicated it himself, with all the student body assisting on December 8, 1928.

As a result of Father Murphy's passing, Father Keenan was moved from the chair of Scripture in Philosophy House



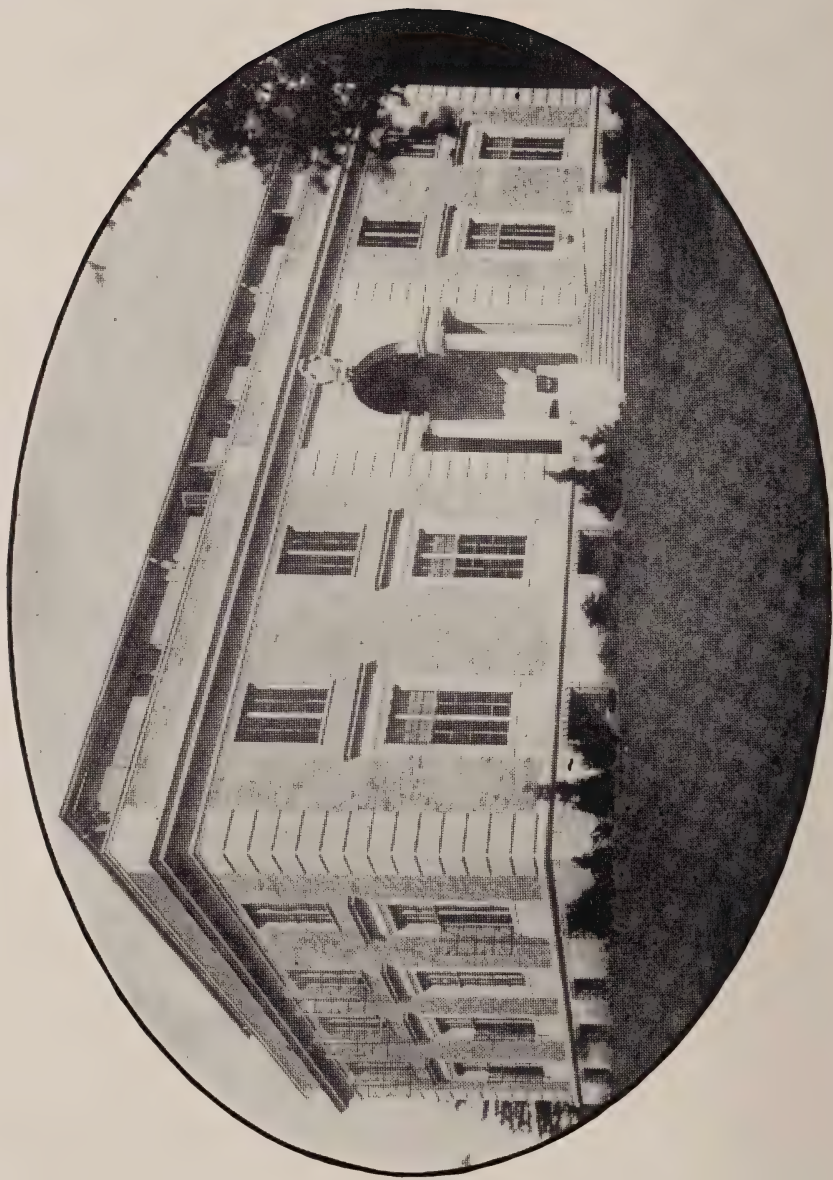
SHRINE OF THE IMMACULATE CONCEPTION

to that in Theology House; and Father Walter Furlong, a recent Brighton alumnus, came to the faculty to take the Scripture work in Philosophy House.

The Cardinal, in daily contact with the students and the faculty, and busying himself always with the strict enforcement of the rule, even took pains to improve the personal appearance of the students. In this last regard, he finally gave instructions about the neat cassocks and over-cape, Roman style, which have made such a pleasing impression on all since that time (May 20, 1929). They were a marked improvement over the various colored cassocks and overcoats that had previously been in vogue.

That year ordinations to the priesthood were held on April 5th when a class of thirty-eight new priests were sent out into the diocese. Among them, attention was drawn particularly to two who were older than the others. One was Reverend Robert H. Lord, Ph.D., a former Harvard professor and convert, who was destined a little over a year later to come back to Brighton as a professor. On September 25, 1930, he took over the history classes of the first and second year Theology students. The other was Reverend Otis F. Kelly, M.D., a well known psychiatrist and a former assistant-head of the State Hospital at Danvers. He too was destined later to return to the Seminary for some time as lecturer in Pastoral Medicine.

In the course of the scholastic year (1929-30) several older members of the Faculty attended an inter-religious conference held at Harvard (Nov. 12, 1929). It was the first Boston meeting of the group which has since become so prominent in the America of today under the name of the National Conference of Jews and Christians. The seminary professors also were some of the first speakers on Radio Programs on religious subjects under the auspices of the Catholic Radio Committee with Father M. J. Ahearn, S.J., chairman (March 20, 1930). Their participation in this work continued during the next year also, and at later times as well. The work has long been known as the Catholic Truth period.



CHANCERY OFFICE — 1929

In these years too, the faculty went through its now more frequent experience of loss and gain. The former took away Father Cunningham, the treasurer, who became pastor of Saint Paul's in Dorchester, and Father Waters who became pastor of St. Eulalia's (now St. Bridget's) in South Boston. The former left in the summer of 1930, the latter in the summer of 1932. Both had been original members of the "new" faculty and thus had served in the Seminary the one nineteen years, the other twenty-one years. The "new" faculty had now become "the old professors;" only two of them remained, for already a new "new faculty" had grown up.

Father Cunningham's assistant, Father Connolly, became Treasurer and soon received an assistant in the person of Father William Gorman, a recent Brighton alumnus. The vacancy caused by Father Waters' departure was filled by Father Edward Murray who in 1931 had returned from Rome with his degree in Theology and taken over the chair of senior philosophy. For the next two years, Father Murray taught theology and then became assistant in the Diocesan Chancery Office, later returning as rector which office he now holds.¹

In the fall of 1932, the Seminary had the honor of becoming for several months the residence of Bishop Spellman, successor to Bishop Peterson as Auxiliary to the Cardinal. His amiability and his efficiency in his work as well as the high honors which had come to him were an example and an incentive which did not escape the student body, who were also favored by him with a sincere and moving talk before his departure for the parish of the Sacred Heart in Newton.

One of the most noticeable marks of Father Finn's tenure as rector had been the steady growth in the number of students. The new rooms made available in the Refectory wing in 1925 were supplemented in 1929 by other rooms, laid

¹ In the autumn of 1929 there were two banquets held in the Seminary refectory. On October sixteenth the Cardinal gave a banquet in honor of Cardinal Rouleau, O.P. of Quebec. On December eighth the priests tendered the Cardinal a banquet in honor of his seventieth birthday.

out in the space which the Library had formerly occupied. All of them were quickly utilized. In 1925, just before Father Finn took charge at the Seminary there were one hundred sixty students. By September 1929 that number had risen to 227 and in September 1930 there were 253 students enrolled. Although the ordination class of 1931 was the largest in Brighton's history, and although some eleven students were dropped during the year, the enrollment for 1931 decreased only to 237.

That year there was an entrance class of forty (20 Seniors and 20 Juniors) and the prospect was that by 1936 and 1937 the seminary would have sixty men annually ready for ordination to the priesthood. In June 1932 there were ninety applications for entrance. The average number ordained in the four years, 1929 to 1932, was thirty-six. As during the four years the average death rate among the priests of the diocese was fourteen, and that had been the same since 1925, the authorities were definitely faced with the problem of an over supply of diocesan vocations.

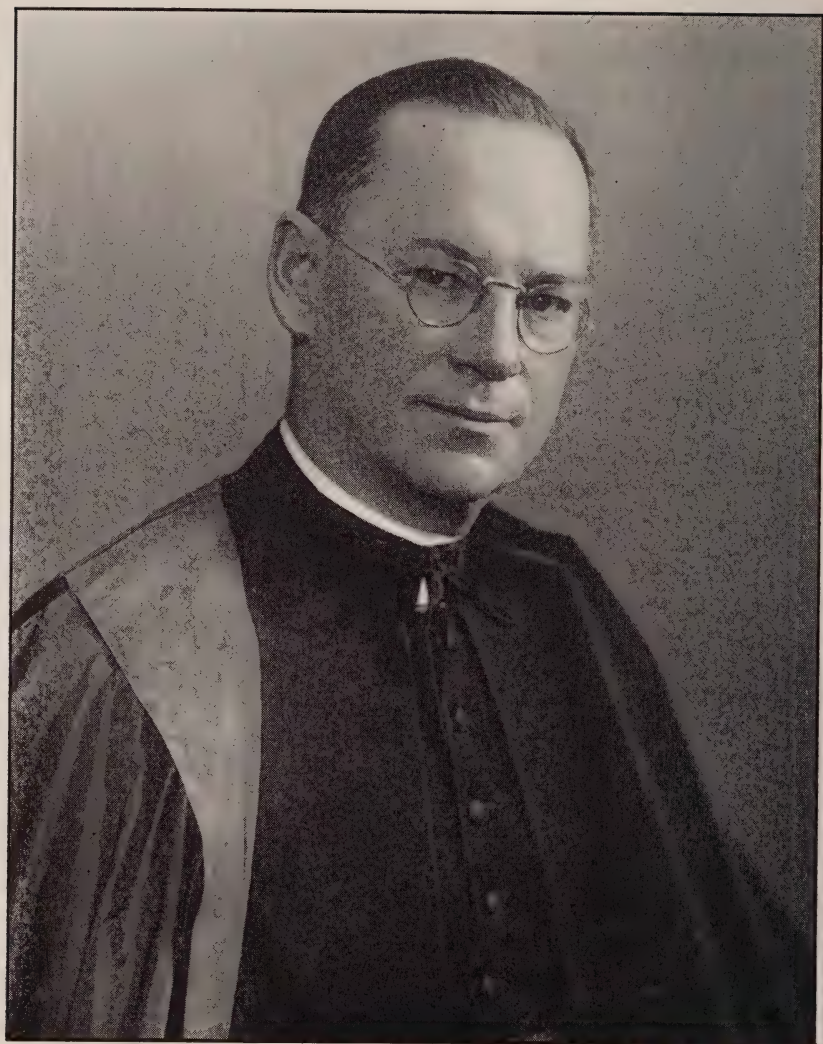
With the economic depression deepening its hold on the country, the Cardinal foresaw the improbability of any great development in the diocese, and in early January 1933 he sent word that there were too many students in the Seminary for the diocese to use at that time. The net result was that in June a score of students were let go from the Seminary; the deacon class was divided into two parts, only one of which would be considered as the real deacon class. They were quickly dubbed "archdeacons." All the other students had their course correspondingly lengthened. The Junior Philosophers faced the prospect of a seven year sojourn in the Seminary. The whole student body was gripped by a tense complex of fear and anxiety, mixed with a sense of injustice, which generally affected the next five years of Seminary history. Regrettable as the whole affair turned out to be, it is necessary to state here that, of the thirty-four students who left the Seminary at that time (11 in 1931 and 23 in 1933), twenty-one became priests in other dioceses; and further that a large percentage of these students received both encouragement and aid to continue

their studies from members of the faculty, and especially from the rector.

At the end of that school year, Father Finn left the Seminary to become pastor of Saint Edward's Parish in Brockton. He had served the Seminary over twenty years faithfully and enthusiastically, and in the five years as rector, with marked measure also of meekness and humility. Through all its difficulties and multiple changes, he retained that joyful spirit of piety and of affection for the students, which always made them his good friends and evoked from them the happy reactions to his later elevation to the purple as domestic prelate and more recently to the body of diocesan consultors by the present Archbishop.

MONSIGNOR WALSH'S RECTORSHIP 1933-1938

In 1933, Father Joseph C. Walsh succeeded to the post of rector. At this time, he had already served the institution as professor for twenty-four years. He was the only one remaining of the so-called old faculty; he had also been a student in Brighton, having made his whole course there from First Philosophy, in September, 1902, until ordination on September 23, 1907. Except for the two years that followed, which he spent in the Pontifical University at Rome, studying Canon Law, and earning the doctorate *magna cum laude*, Father Walsh had been continuously associated with Brighton for over thirty years. During his professorship, he had constantly taught the course in Canon Law, depending primarily on the sources and particularly on the Codex after its publication, and drawing copiously on his wide knowledge of ecclesiastical jurisprudence. During these same years he had taught the course in Fundamental Moral, with the same exact attention to what was the explicit mind of the Church. He had a well-defined knowledge of his subject and demanded definite and solidly grounded returns from his students. Nor must mention be omitted here of the copious fund of witty stories, eagerly set forth to illustrate both his class lectures and his conversation. He had likewise been associated for many years with the teaching of ecclesiastical chant in the Theology House, and carried out with filial care



MONSIGNOR JOSEPH C. WALSH

even the most minute prescriptions of the Church for the dignified, pious and devout performance of the divine services. These he had been connected with from his first days in Brighton, for, as a student he had been organist in the Seminary choir, and during his years as professor he had been closely associated with his successors in that office, men like the well-remembered Rev. E. Joseph Burke and Rev. Armand Provost. Since 1912, the new rector had also been associated with the Diocesan Matrimonial Court, for nine years as secretary, then nine other years as *defensor vinculi*, and in 1932, as judge.

As a director of souls, Father Walsh always had been sought out by a large percentage of the student body. They were eager to benefit by his manifestly straight-forward guidance along the way of priestly perfection, and its accompanying measure of persevering observance of the rule. They were desirous also of obtaining for themselves his well-known personal devotion to his penitents, for a definite warmth of brotherly affection was combined with solid spirituality in Father Walsh's work with them. Not the least item in their list of grateful memories is his nicely chosen loans of lighter books in English, for the days when they were down. Recollections of Mr. Dooley, O Henry, Jeeves, Irving Cobb, and even Octavius Ray Cohen's stories in the Saturday Evening Post are common among the old penitents.

There was one trait not known to many of the student body, for Father Walsh took great pains to keep it unknown. That was his generosity. Many a five and ten dollar bill had relieved the shortage of poor students, given with all the secrecy surrounding a St. Vincent de Paul Conference.

Learned, experienced, with definite convictions about the religious and the clerical life, and with the courage to carry out his convictions, human withal and therefore sometimes quick in emotional reactions, Father Walsh came to the position of rector at a time which was not easy. He inherited not only the ordinary cares of the office, but also the problem of meeting "the depression". The student body was depressed in spirit, some of them had seen their course unexpectedly lengthened by two years, all were nervously apprehensive.

To help him in the task, he had Father Lord, who as assistant rector lent to that job both the high ideals of his personal devotion to the priesthood, his recognized scholarship and the prestige of his name and personal history. Father Walsh also had the help of Father MacKenzie, by that time an experienced Seminary man, and one who had recently added to his academic laurels the degree of Doctor of Canon Law from the Catholic University at Washington. Father MacKenzie with characteristic coöperation retained temporarily the courses in Moral Theology and Philosophy which he had been teaching, while he took over the Canon Law course previously taught by the new rector. Thus he generously added to his own heavy schedule, for he had long been connected with the Diocesan Matrimonial Court as well. Other professors also collaborated heartily, as befitted the Brighton tradition.

Father Walsh, like his predecessor, spent five years as rector. During that period, there were as always some changes in the faculty. Five new professors came and three old professors left; one member of the treasurer's department came, and one left.

First among the newcomers was Father Thomas J. Riley, Ph.D. Father Riley had been ordained from Brighton in 1927. Afterwards he had spent a few years as curate in St. Joseph's parish in Roxbury, during two years of which he taught Philosophy at Regis College; and then had studied in Louvain where he earned the doctorate in Philosophy *magna cum laude* after only two years' residence. He joined the faculty on December fifth 1933, and taught Senior Philosophy and Fundamental Theology. After him in the following September came Father Matthew P. Stapleton, D.D., S.S.L. He had gone to Rome to start his Theology after having made his Philosophy course in Brighton; he was ordained in Rome and took his doctorate in Theology there, as well as his Licentiate in Sacred Scripture. He came to Brighton as professor in September. He was followed in December 1934 by his fellow Roman, Father Frank S. Shea, D.D., and in the following June also by Father Timothy P. O'Connell, D.D. Both Fathers Shea and O'Connell had made their

Philosophy course in Brighton and their Theology course in Rome and received their doctorates, like their predecessors Fathers Murray and Stapleton. In addition to these professors, who taught courses in Philosophy, Scripture and Theology there came in January 1936, the Reverend Otis Kelley, M.D., to open a series of conferences to the deacon class on Pastoral Medicine. A Brightonian himself, and already a priest several years, he combined his knowledge and experience to help the formation of his younger brethren. Later he took up residence in the Seminary. In December 1937 another addition to the faculty was made in the person of the Rev. Arthur J. Riley, Ph.D., who had made his post-graduate studies at Catholic University. While there he had prepared a thesis that marked him as a student of ability and promise. In the Seminary, he was assigned to teach History in the Philosophy Department and to take charge of the Seminary library.

In 1937 also came as assistant in the Treasurer's Department, the Reverend Joseph P. Monahan. That year the Reverend John J. Connolly, who had been treasurer since 1927, gave up that post to give his whole time to the Saint Raphael's work for the blind. Father Connolly had for some time been interested in the work for the blind which had first attracted his attention at the nearby Cenacle Convent and finally out of retreats, conferences, parties and other services for the blind, he developed the already existing Saint Raphael's Guild, and gave his whole time to it. He was succeeded at Brighton by his former assistant, Reverend William J. Gorman.

Under Father Walsh likewise the aid of diocesan officials was re-introduced in Seminary training. Father (now Monsignor) Richard Quinlan, S.T.L., successor to Monsignor Hickey, as director of Diocesan Schools, continued his work in pedagogy in the Seminary. Likewise, Father (now Monsignor) Thomas Reynolds, director of the Catholic Charitable Bureau began similar lectures on his work in the Seminary. The other above mentioned changes in the Seminary faculty had also, except in the case of Father Arthur Riley, been the result of older men leaving. In January 1934, Father Murray had been assigned to the Chancery Office; in June

1934, Father Kelleher had been made pastor in Canton and at Christmas 1934 Father Keenan had obtained leave of absence for illness and was away for several months.

The extra year recently added to the Seminary course had created a problem on curriculum which was partly solved by the introduction of a larger amount of what was called "project" work. To avoid repetition of some courses the students, especially those in the so-called Archdeacon class were not only given the benefit of extra outside lectures but also excused from some classes and assigned special work. Thus they had opportunity to enlarge their reading and to acquire also special knowledge in various fields. Some of the subjects investigated were the origins and parish life of diverse racial groups in the diocese; the story of several educational and charitable institutions in the diocese, the analysis of recent literature on Boy Work, on Communism and the like.

When Father Stapleton came to the faculty, he supplemented this work by lectures on Christian Archeology. Father Lord also gave some lectures to the Archdeacons on convert work, and had the students prepare model talks to prospective Catholics on the specially controverted points in Catholic doctrine and practice.

Father Walsh also introduced the new course in the history and theology of the Oriental Christians, which had been recommended by the Holy Father as a proper object of study in the Seminary. The course was handled at first as part of the course usually given in early Church History. Later, it was supplemented by special lectures given by Father Frederick Chase, who while in Rome had made special studies on the Eastern Church. Brighton was one of the first seminaries in America, if not the first, in which such a course was available.

His Eminence himself entered very particularly into the program by his continued talks to the student body. Two of these fatherly discourses made more than an ordinary impression. One of them given on the eve of ordination in May 1935 dealt with the theme of Happiness in the Priestly Life, and suggested a program for the use of leisure time. It took as its starting point the opportunity which these students

had enjoyed to review their studies from new view-points, using their own personal interest as guide and their collateral reading as material. He urged them to seek out this serious reading matter, which while of gripping interest would focus their attention on readable style and enlarge their horizon by its greater syntheses. The Cardinal was never as fascinating as in this type of cultural advice and guidance. Thirty-five students were ordained that year to the priesthood.

The other well remembered and impressive talk which he gave at this period struck the note of an imitation of Our Lord as the Son of God and the heir to the Kingdom of God. This talk had the expressed purpose of emphasizing priestly and Christlike character as the goal of seminary training. Talent in the merely intellectual or practical sense was good but, separated from the other, it was useless and even harmful. He enlarged, as only he could, on the training by strictest discipline, required of a Crown Prince in a kingdom of this world, just because he was heir to the throne. "If he wants to enjoy the freedom and pleasures of the ordinary citizen, he must forget his right to the throne . . . If you want to drift through the Seminary . . ." One cannot doubt that in the circumstances, one of his sentences made a striking impression "I have enough candidates with mere talents—more than enough to go around." For it was evident to all that the supply of vocations exceeded Boston's demand. That was a great help as the maintenance of a high standard of discipline, and to a very evident change in the sentiments of the house. The retreat masters both at ordination retreats and at the opening retreats kept striking the same note—Father Charles Lyons, S.J., who gave the retreat in September 1936 had the theme running through all of his simple and effective talks. *Sentire cum ecclesia* means to obey the Seminary rule and to comply in deed and in spirit with the commands of one's immediate superiors. Furthermore, there was manifest in the faculty, and so noticeably that the students were growingly conscious of it, a specially sympathetic attitude to the comparatively more difficult, because longer, course of training in that generation. One could recognize

almost sensibly the return of an increasingly normal and joyous seminary spirit.

This was immeasurably aided by the events of the end of 1935 and the following year. On December eighth, 1935, the former Universalist Church in the Fenway at the corner of Boylston and Ipswich Streets, which had been purchased by the Cardinal was dedicated by him, under the name St. Clement's Church. It furnished a new stage for the faculty's extra activities on Sundays. Two masses were celebrated there in the morning and a Conference and Benediction of the Blessed Sacrament were given in the afternoon; soon the services of the Church Unity Octave were performed by them there, and gradually other services were added, for example the complete liturgical services for Holy Week, and the Three Hour Good Friday service in the afternoon. In the last named devotion, other diocesan priests have been associated with the Seminary professors; and it is of particular interest to note that the first *Tre Ore* was preached by the then Rev. Richard J. Cushing.

These services were graced by the presence of a special choir of Seminarians formed by Father Francis Shea exclusively for St. Clement's. It was officially called the *Schola Clementina*, but was soon known among the students as "The Sixteen." It was a double octette, and Father Shea, its director had been a member of the Sistine choir in Rome. The new choir made its first public appearance at the blessing of St. Clement's on December 8, 1935. Its complete purpose was to study and perform the best in liturgical church music with particular emphasis on the classical polyphony of the church, for example, in the compositions of Palestrina, Asola, Croce, and Viadana. Gradually, it has worked out a completely new repertory, including the music for the different liturgical seasons, as well as for Benediction of the Blessed Sacrament. The large numbers of people attending the afternoon and evening services at St. Clement's included many persons, and among them trained musicians who were specially attracted by the *a capella* music, and by the organ recital, which preceded the services proper. The *Schola Clementina* functioned, it must be understood, entirely apart

from the Seminary Choir proper, of which more will be said in another place.

In the Spring of 1936, on April 8th, the Wednesday in Holy Week, an exciting and long dreaded event occurred. The Old Philosophy House was burned. Fortunately, the fire happened not at night, but in the early morning. The students were assisting at community Mass and thus none were even injured; many were able even to save their belongings, which were protected by the splendid coverage of the fire department protective association. The blaze itself and its extinguishing occasioned, of course, the usual to-do that accompanies a fire but this was quickly confined to the Philosophers. They went that afternoon to their homes. One great wonder then revealed in this supposed fire trap of a building was the extraordinarily fine timber and steel that had been used in the construction, and the bruck-enclosed stair walls.

After return from Easter vacation both communities were housed in Theology House. The crowding and the inconveniences caused by the consequent doubling up were soon partly relieved by ordination, when (May 22nd) thirty-five more priests were ordained for the diocese. New construction of the Philosophy House was quickly taken in hand; and the Corpus Christi procession (June 11) found the hymns of the students competing with the noise of the trucks and electric drills.

The new building dedicated under the name St. William's Hall occupied the same site and practically the same foundation as the old. The old chapel, hardly affected by the fire, remained the same. Otherwise, St. William's was an entirely new structure built according to the most modern fire-proof standards. Its lines and material—yellow brick and white limestone—brought it into harmony with the other more recent additions to the Seminary. With its three, instead of four, stories above the basement, it also offered a more pleasing exterior than the house which it replaced. Inside, the new building contains three class rooms, a student library, a recreation hall, eight suites for priests and sixty student rooms. There are the usual offices, reception rooms and a



ST. WILLIAM'S HALL

tailor shop; shower baths, toilets, coat rooms and the like, and in the recreation hall the customary piano, billiard tables, and a specially built stage. In fine, it is a thoroughly up-to-date structure, splendidly equipped for its purpose. It was opened for classes on September 23, 1937.

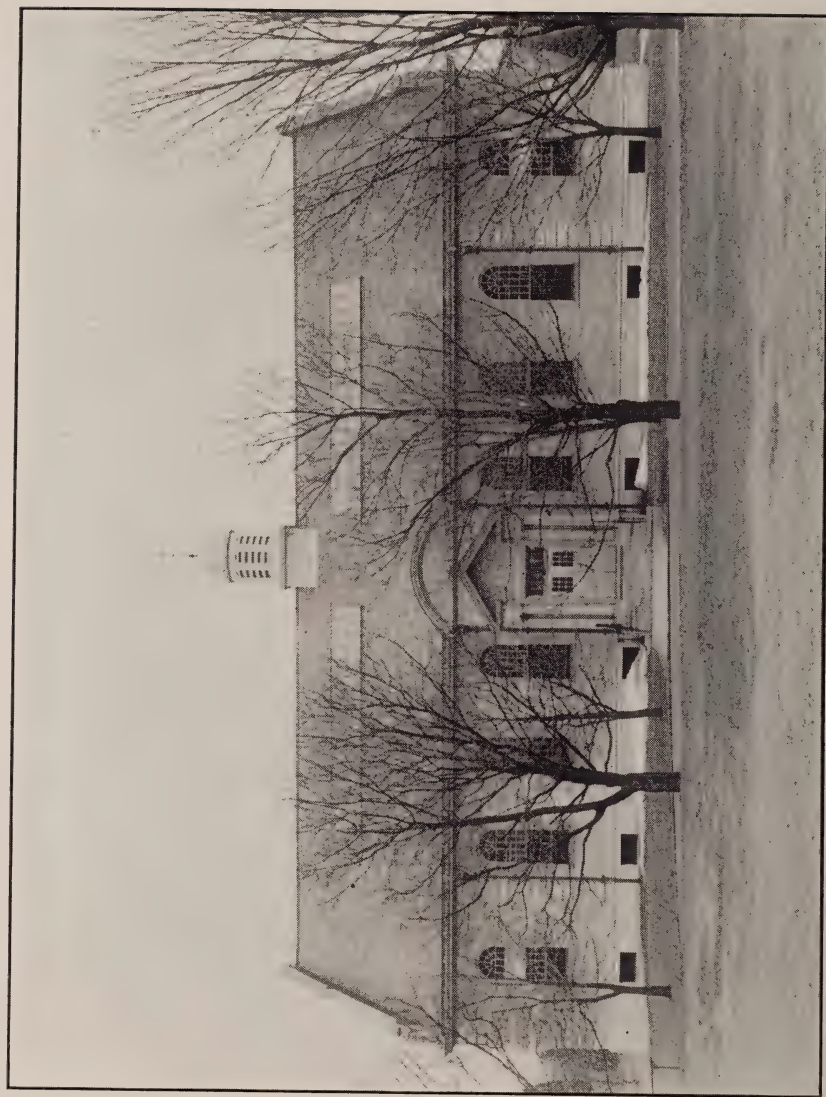
On October thirteenth, 1936 as is recalled by an inscription later placed on the sanctuary wall of the chapel,

Ad perpetuam rei memoriam

In this chapel, at the invitation of His Eminence William Cardinal O'Connell, Archbishop of Boston, His Eminence Eugene Cardinal Pacelli now gloriously reigning as Pope Pius XII, delivered an inspiring homily on the Sacred Priesthood to the seminarians here assembled.

At the distinguished guest's arrival, with Cardinal O'Connell, Bishop Spellman, and his retinue, the Rector had addressed him in English, bidding him welcome, thanking him for the honor of his visit, and renewing our pledge of loyalty to the Holy Father. He also let the princely visitor know that Brighton had closely followed his illustrious career as papal legate in Germany, and now as Cardinal Secretary of State. In his own address on the Priesthood, Cardinal Pacelli recalled the fact that he had also at one time been offered a professor's post at the Catholic University in Washington. After the formal addresses in the Chapel, the visitor graciously received the individual members of the faculty, and later sent to the Seminary through the medium of Bishop Spellman a bound and autographed copy of the addresses, made by him as Legate in Germany. The book had been mentioned during the reception.

During the Christmas vacation, which followed, the Rector was made a domestic prelate and was greeted by the students as Monsignor. It was then recalled by some among them that when Cardinal Pacelli had made his reply to the Rector's address of welcome he had begun by the word *Monsignore*. That was probably a mere coincidence but it served in its way, as small events often do, to enhance the good spirit of the relations of rector and student body.



GYMNASIUM

The year 1937 saw Bishop Spellman's return to the Seminary for his first ordination to the priesthood in Boston. The Cardinal's inability, because of eye trouble, to continue his own always desired and always, when possible, exercised practice of imposing hands on his own children in Christ gave the Auxiliary Bishop this highly appreciated opportunity of exercising pontifical powers in his own diocese. Almost all of those whom the latter ordained priests had been students here when the Auxiliary had been resident at the Seminary.

During Monsignor Walsh's rectorship, there was added to the Seminary's material equipment, besides the new St. William's Hall, a new gymnasium. This welcome addition, dedicated March 21, 1938, followed the same architectural lines as the Library, just south of which it was built. Generally low, it was constructed of yellowish brick with limestone trimmings, and housed basket-ball and squash-tennis courts. There were also the usual shower bath arrangements. Intended for indoor recreation, when the weather was bad, it has had a welcome and extensive place in the student's daily life. On the day of dedication, the rector "caged" the first basket, much to the delight of the assembled students.

As the years had passed, an increasingly happy feeling had come into the students' attitude toward the efficient and fairly strict chief representative of the Bishop in their home of the clergy. They had learned that what he did was his job to do, and was for their best interests. On this basis, they had gradually worked out his lengthened nickname, which he, like all professors, finally learned about. He came into class one day and during the lecture turned, as he often did, to use the blackboard. As he faced it, he saw on it a fairly well-done sketch of himself, with the inscription, "Good old Joe." Neither the rector nor the artist had expected the event. But the rector unperturbed delayed a moment before cleaning the board for his own use of it, and said, "Thanks for the title. I appreciate the first part, but not the second."

With that incident, this story leaves him, pursuing still his energetic, fruitful and happy ministry in the parish in



GYMNASIUM - INTERIOR

Norwood. He had left the Seminary for that parish in July, 1938.

MONSIGNOR MURRAY'S RECTORSHIP 1938—

The new rector was the then Rev. Edward G. Murray, a graduate of Holy Cross College 1925, and of the Philosophy Department of St. John's. He had made his Theology course at Rome, where he was ordained on December 20, 1930, and obtained his doctorate. As will be remembered, he taught in the Seminary from July 1931 to January 1934, and was then assigned to the Chancery office. He now returned to the Seminary as rector. He had always maintained his interest in the Seminary, often visited it, especially for the High Mass on feast days, and was on friendly terms with all the faculty. Through his position in the Chancery Office, he had likewise been able to keep in close touch with the affairs of the Seminary, and was thus well-acquainted with its management, and with the Cardinal's policy for its continued maintenance. Finally, he was keenly interested in everything that promised the best in the training of the priesthood. In his first year as rector, he became a domestic prelate (March 14, 1939).

In the very first year of Monsignor Murray's tenure, there was a change in the spiritual direction at the Seminary. Father George Keelen, S.J., who had for so long been Spiritual Director, retired from that position. He was succeeded by a priest of the diocese, Father Leroy V. Cooney, then a curate in the Cathedral. He had long been favorably known in the diocese as the sponsor of the comparatively new but already proved Legion of Mary, whose growing activities he had continued to direct in his new position. In the Seminary, he was also aided by the presence on Thursdays of several Jesuit Fathers who heard confessions.

The new rector had immediately busied himself with what turned out to be the last great work of the Cardinal, in the completion of the Seminary. This was the foundation of St. Clement's Hall to serve as a preparatory or minor seminary.



MONSIGNOR EDWARD G. MURRAY

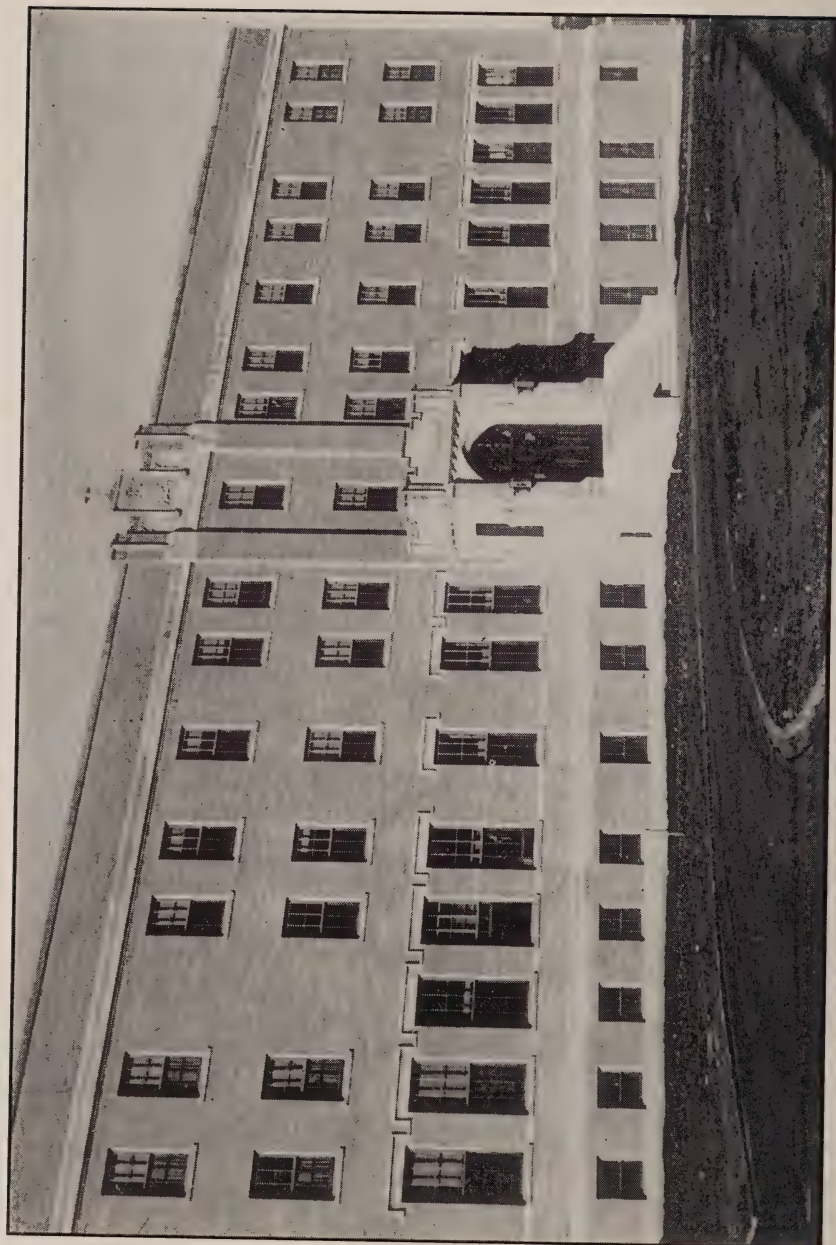
The idea of a special preparatory or minor seminary, always more or less desired by the Church for the training of its levites, was brought home specifically during the first world war, partly because of the danger threatened by the draft law, to the recruiting of candidates for the priesthood. In this diocese although Boston College had long served the Church's need, it was not technically the diocesan minor Seminary, which the ecclesiastical authorities continuously kept in mind.

When the occasion offered, land was acquired on Foster Street, adjoining the existing Seminary, and in 1928, specific and detailed plans were drawn up for the building. These were finally put into execution in 1939. In the following year the building was opened under the name Saint Clement's Hall. Architecturally it follows the style of all the recent additions to the Seminary. Four stories high on the eastern front on Foster Street, it contains another floor in the rear, benefiting by the slope of the terrain to the West. By the use of terraces, the lower level of this terrain is reached and has been drained, filled and laid out as an extensive campus. Inside, the building contains rooms for both professors and some fifty students, as well as classrooms, library, refectory, kitchen and the rest.

Saint Clement's offers a two year course, open to graduates of High School and covers the work of the first two years of College. Thus it offers the courses which lead directly to entrance into Philosophy House and to the completion of a regular College course.

Both in equipment (library, laboratories, etc.) and staff, it answers all the requirements of a standard college. As dean, it has the valuable services of Father (recently made Monsignor) Walter J. Furlong who had already spent thirteen years as a seminary professor.

The direct purpose of the new institution is to prepare the students more directly for entrance to the Seminary, than they would be prepared in their first years at an ordinary college. It recognizes, thereby, that there are young men, who, even at the end of their High School course, are eager to study for the priesthood, and who indeed enter on higher



ST. CLEMENT'S HALL

studies only for that purpose. In Brighton's preparatory Seminary, special emphasis is laid upon the use of Latin, the church's language, and Greek, the language of the New Testament, as well as upon the cultural value of their own language, and also upon those realities of the spiritual life, which look particularly to the priesthood.

The institution however, is advisedly of small capacity to leave room in the Seminary proper for others besides its own graduates. In itself, the preparatory Seminary will never have sufficient graduates to supply all the needs of the diocese. The students live and board in the school itself and thus both save time for their work and also acquire the discipline necessary in community life as further preparation for training in the Major Seminary.

The professors are all diocesan priests with the qualifications and the degrees necessary to their office; they are also available for counsel to the students and observation of their fitness. Some of them, like the Dean himself, were taken from the regular Seminary staff, others were added to care for the increased need. Among the former was Father now Monsignor John J. Wright who came to the Faculty in 1939; among the latter were Fathers Alfred A. Julien, John J. Murray, Joseph J. Ryan, who came in 1940 and Fathers Robert J. Sennot, Daniel J. McColgan, Francis X. Meehan and Lawrence J. Riley who came in 1941.

The addition of St. Clement's Hall to the Seminary's educational scope in 1940 occasioned an expansion of the Seminary's library, which was already showing the beneficial results of the new librarian's progressive planning. Besides the addition of many new books in the fields of literature and science to supply the demands of the new institution, a fairly comprehensive change in the program has been brought about. Various sub-libraries were instituted or enlarged, in the different buildings to make for easier consultation of the works especially useful in those centers. A thorough-going attempt was made to provide the latest necessary reference works, and to complete, as far as war conditions have allowed, the older collections already in the library. The Library of Congress classification system, with

its enlargement to include strictly Catholic books was adopted for the Seminary library; the printed Library of Congress cards were purchased, and work was begun on preparation of a new catalogue. A record of the library's possessions has been prepared for the Union List of Serials, the Union List of Microfilms, the American Imprint Inventory and the Union Catalogue. A complete file of the Boston Pilot, the oldest current diocesan newspaper, has been assembled through the medium of microfilm to facilitate consultation of this rich research source. Instruction is given to the students how to make the best use of the library, and aid is obtained from many of the students for library service.

To list notable holdings is always a temptation, which should be resisted in a book of this kind. Nevertheless, for some items, an exception may be made. Attention may be profitably drawn to the almost complete run of the works of John Gilmary Shea and of the pamphlets relating to the so-called Hogan schism of the early 1800's, of the unusually full run of the dissertations published by the Catholic University and of the files of Catholic, especially American, periodicals.

The library, at the present time containing a total of 62,000 volumes, is a fitting memorial to the priests whose gifts have enriched it, to those members of the faculty who have been its directors and to the heads of the diocese, who from the beginning have insisted that it be an integral part of student life.

One of the centers which benefited by the new Library program was the Theology House where the original library had formerly been housed. Monsignor Murray arranged for the reestablishment there of a students' library. It was placed in part of the recreation hall, refitted for this purpose, and has more than proved its value.

One of the centers which benefitted by the new Library plan was the Diocesan Matrimonial Court. That tribunal, which found itself obliged in the course of the later years to handle an increasing number of cases, had in the year 1937, been housed in new and enlarged quarters in Saint William's Hall. There it was enabled to consult the special library of

1800 volumes provided for its work. It also found place there for its ever increasing store of records. The court personnel itself had been expanded to answer its multiplied labors, and, as had been the custom for years, its various officials were drawn almost entirely from the Seminary staff. The Seminary rectors had usually been Judges; other members of the faculty had filled lesser positions. With the appointment of Monsignor Murray as Rector of the Seminary and also Judge of the Court, there came at the same time the promotion to Judgeship of Father MacKenzie who had long been connected with Court, and had labored prodigiously and with his characteristic kindness and efficiency to aid both the priests and the layfolk that sought the Court's assistance. He has recently been promoted to the post of *Officialis* in charge of all the ecclesiastical courts of the diocese. Meanwhile, he had left the faculty in 1943, to become pastor of Saint Paul's parish in Wellesley. This past year, he was changed to the pastorate of the Sacred Heart Church in Newton Centre.

The opening of St. Sebastian's Country Day School in 1941 took from the faculty another of its older professors, the Rev. Charles D. McInnis, who was made headmaster of the new institution. He brought to his new responsibility the fine judgment, the love of work, and the high ideals which had characterized him in the Seminary, and the result of his fifteen years' experience as a member of that faculty. He was also able to have as part time members of his staff some of the Seminary professors. Thus within four years he had made an enviable success of the new venture, whose purpose is to supply a Catholic preparatory school, for boys in the High School grades.

During these last years, there have been, also, other departures from the faculty. Besides Fathers Keelen, MacKenzie and McInnis just mentioned, Fathers Keenan, Sexton and Lord have left the Seminary to become pastors, and Fathers Wright and Gorman have left for special work. Among several contributions to the Diocese made by the Seminary in recent years should be included the recently published Diocesan History. This monumental work, brought

to completion in 1944 after twelve years labor of research constitutes not only a major contribution to American Church history, as it has been called, but also a tribute to the faculty of Brighton. Two of its authors Fathers Lord and Sexton, were members of the faculty but all the other professors, including the two rectors of the period, were as interested, coöperative and appreciative as if it were their own book. They are truly all brothers in the best sense of that work, each eager for the other's success and doing their utmost to insure its attainment.

Monsignor Murray's tenure had also seen the choir, one of the Seminary's prized departments, rise to its highest level of progress. This organization is at present composed of forty-five voices with student organists. As a unit distinct from the Community, this choir has had a long history, which began to be specially noticeable in Father Bruneau's time in 1906-1909. Another phase of its prominence began in October 1913 under the direction of Signor Pio di Lucca, an Italian musician, brother of the operatic star Guiseppe di Lucca and a friend of the Cardinal. At this time he had the coöperation of Father Joseph Murphy, our Scripture professor who had just returned from his studies in Rome. Father Murphy, both as student and graduate student in Rome, had sung in the Vatican choir, and brought back with him some of the music sung there. With him began what may be called the reign of Perosi in Brighton. After a few years (1918) Mr. di Lucca gave up the work and Father Murphy carried on alone except for the aid of student directors, until his death in 1928. A student director then had charge until the coming of Father William Gorman, who in turn was succeeded in 1939 by Father Francis Shea, the present director, who thus unites the care of both the *Schola Clementina* and the Seminary choir.

They have both acquired a high reputation musically. The latter has as its usual assignments, besides its work at the Seminary, the music for the High Masses at the Cathedral and at St. Cecilia's until very recently. Its traditional appearances for the Tenebrae services at the Cathedral have added color on those crowded occasions. Other outstanding

events in its varied history include the yearly appearance at the Military Mass at Fenway Park, the monthly appearance until recently on the radio, including a national hook-up on "The Church of the Air" program; and the appearance at the different Congresses and Jubilees held in Boston. Some particularly noteworthy offerings were their renditions of the music at the episcopal consecration of the present Archbishop in 1939 and at his installation last year; their rendition of Perosi's famous and difficult Requiem Mass at the funeral of Cardinal O'Connell, and their singing of the entire music of the Russian Liturgy in the original Slavonic, the first time it was ever done in this country by a choir that was not Russian. The occasion was at an Oriental day at the Seminary on May 21, 1941. By special request, that program was repeated at the Congress of Catholic Women, at St. Cecilia's Church, May 11, 1943.

One of the highlights of the *Schola Clementina* each year is the full concert given by them at the Seminary, of Church, operatic, classical and profane music. At these concerts, the Scola has been known to sing pieces in five different languages. The present director who has furnished many particular items of this notice includes in his letter the words

"I need not say that I am pleased with the whole-hearted enthusiasm of the boys past and present, not only for public appearances, but also for the drudgery and hard work of rehearsals. I might mention that candidates are trained for some time before being admitted to the choir. It is for me a real experience to see ex-football stars, etc., grimly tackling the A B C's of music."

The Seminary and the Diocese may be justly proud of Brighton's musical tradition.

Some special word ought to be said about the accelerated program adopted at the Seminary in these war years. It had a double purpose: first to bring our schedule into line with the varying dates of college and high school graduation, and second to furnish as quickly as might be safely dared as many priests as possible in these critical years. This in particular meant to furnish replacements for the now more than one hundred priests serving as chaplains with the armed forces.



ORDINATIONS — SEMINARY CHAPEL

An accompanying element of this program was the purchase and use of the summer camp, known as Anawan, contiguous to the Seminary camp in New Hampshire. The facilities there enlarged made possible the carrying out of full seminary courses in the summers and these resulted in the saving of about three months' time per year in these last three years.

Under Monsignor Murray likewise, the Academia meetings were revived in March 1944. The society itself had indeed continued during all the years its ordinary work for the missions, although its monthly meetings and its publications, the Brighton Crusader, had ceased in 1927. The class of 1943 had, however, been so active that even after ordination, it had, under Bishop Cushing's auspices, continued to work together and to hold meetings under the name of the Priests' Mission Academia. Its enthusiasm reached back into the Seminary and brought about the renewal of the old time work, even that of its periodical, now put out under the name The Mission Academia. Its disbursements last year amounted to \$5,052.00, the largest sum ever raised in the Academia's history. The list of beneficiaries is impressive; three items have to do with the adoption of seminarians in the colored missions of our South and of India. The branch for priests, whose monthly meetings now take place at the Seminary with Holy Hour, and afterwards informally for a talk by some missionary, are constantly increasing in numbers and interest.

Many other items of Seminary life can receive here but passing mention. There are the students' concerts, chief among which rank those given to the deacon class just before ordination, and the Saint Patrick's concerts. Both of these go long back in the Seminary's history, and have always been landmarks of the years. Happy expressions of two fine traits of the Irish-American, love of the land of his forefathers and love of his near associates, they have furnished the occasion for well remembered poems, songs and speeches and jolly, often inspiring, student get-togethers.

Among all the other items of Seminary life not the least important are the beginnings of those friendships which,

carried on through the priesthood, grow ever more precious with the passing years.

The ultimate factor is the one of which little is said or may be written. Neither student nor priest talks of the silent moments in one's room or in the chapel when the aspirant has his converse with his Friend, the real head of the house. Each one knows that this is the essence of the inner life of the Seminary. Each one knows the moments when he comes to the decision: the longings, desires, fears and doubts that precede it and the strange calm happiness of having found his Friend and sealed the Friendship forever. Each one knows of the inner life's climactic expression in the acceptance of the call to subdiaconate and each one knows the indescribable joy of the first Mass and the meeting then with his mother.

CONCLUSION

On April 22, 1944 Cardinal O'Connell died, and the Seminary lost, what he loved to call it himself, its second founder. For thirty-seven years he had ruled this large diocese and in it, first of all, the Seminary with splendid executive ability, high ideals and outstanding vigor. For him, the Seminary had always been the heart of the diocese; he gave it what he sincerely thought was the best; he kept his eye on it and his hand also. Sometimes it seemed, from so near, to be too narrowly focussed an eye, and too heavy a hand. He himself seemed often a less kind father than he might have been. Nevertheless he cared passionately for this intimate family of his; lavished large material benefits on it; chose to live his life close to it, and in the end to be buried within its lovely and beloved confines.

Because the Cardinal lived so long and because he had so vigorously put his stamp on the Seminary, there exists a not unnatural tendency to forget that the Seminary also was in being the years that went before. There are however priests and people still living who remember this past of long ago, and some who in those years belonged to this home of the clergy. These witnesses from the former times, admiring as they do the glorious achievements of the present, also look back with similar pride on the Seminary of their own day. They foster still their fond memories of the first founder of the Seminary, of its first faculty and of its early student body. Their regard for Archbishop Williams, who is still for them the "old Archbishop" and their veneration for his gracious, charitable, wise and holy regime understandingly prevents their granting to the present more than second place. Their love for the *alma mater* of their day and their loyalty to it, their deep and abiding affection, and their sincere and genuine reverence for their own elder brethren in this home of the clergy are precious, even awe-inspiring, heir-looms.

During the course of writing this conclusion arrived the news of the death in Baltimore of the venerable Father Havey, the last Sulpician rector of St. John's. It happened on March 13, 1945 in his eightieth year. The news was received with great regret in Boston. We had been hoping that by some extraordinary act of God's goodness, he might have been able to accept Archbishop Cushing's invitation to be present for our anniversary celebration. As it was, a group of Boston clergy, including the present rector, attended the obsequies in the chapel of St. Mary's Sulpician Seminary at Roland Park, Baltimore. We listened there to no funeral discourse, but to his own last few words read from a letter addressed to his Superior: He begged the prayers of every seminarian and priest; humble and priestly, teaching in death as he did in life.

Hardly a year before, another former rector had died, beloved likewise in his generation. Bishop Peterson of Manchester passed away on March fifteenth, 1944. Intimately associated for more than a quarter of a century with the story of Brighton, rector of the institution for more than one quarter of its sixty years, this revered director in Christ will be sadly missed at our anniversary celebration. The generations of Seminarians of his day, who are now priests, will tell, as they have told, what they owe to him, whom all who knew called the "peer of rectors". As the cleric to whom the Bishop had given charge of this home of the clergy, he left nothing undone that he could have done to make this home the Church's ideal nursery for her adopted children; teaching them by word and by deed the way to the altar of God. In the new crypt, there will be an altar, given by those professors who were here with him, in his memory. But he will have a memory, even more continuously intimate in the grateful hearts of his many foster-children in Christ.

Archbishop Cushing in his eulogy on Bishop Peterson used these words: "In traditional phrases he taught me and hundreds of others that the priest as a teacher, a preacher, a man of prayer and a man offering sacrifice is another Christ. But, by his own example, he impressed upon us that the greatest sermon we could ever

preach was the silent sermon of a saintly life; that the greatest prayer we could ever offer was to follow the will of God in all things—and that the greatest personal sacrifice we could ever make was the sacrifice of self, so that we could become part and parcel of God's plan for sanctifying and saving souls.

Almost a thousand priests throughout New England and elsewhere came directly or indirectly under this moulding personal influence of Bishop Peterson. The rearing of these spiritual tabernacles, made not with hands, is one of his greatest contributions to the glory of God, the welfare of his church and the salvation of souls."

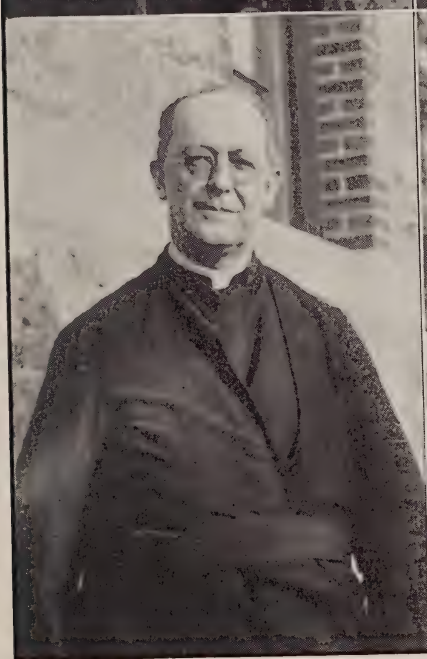
It was Bishop Peterson who taught us about the Abbé Hogan—he had not known Father Rex—it was he who kept as alive as possible the tradition that had been Brighton's from the beginning. And so with the others of his time, and with those before his time, they have not been and they are not mere *laudatores temporis acti*.

All through its now three score years of life, Brighton has been forming priests. Twelve generations of the chosen sons of this diocese have lived their five or six years of priestly training in its hallowed surroundings, taking what is called their course. Its own course was not always smooth and even. There were times, as in the history of every institution, and of every home, less happy than other times; the effect now of outside influence, again of inside difficulties. Some classes of students were less bright or less docile than others; some professors less lovable, less admirable than others, some results therefore less commendable than others. But in very large measure, its days and years and scores of years have been happy, spent close to the altar; its pupils, sent from holy homes, have been eager to make themselves and their proud parents worthy of the great joy of their first holy Mass; and the results speak for themselves. The priesthood of this diocese is now almost completely a Brighton priesthood. It is a priesthood of which the diocese is justly proud. The mothers and fathers of the priests who compose it, their sisters and brothers and nephews and nieces hold their heads

high in reverent admiration of the good and great things their priest relatives have stood for and performed. All their flock daily thank God Who has given us such tender and watchful shepherds, and those, not of their flock, respect the priesthood of Boston.

And this pride, reverence, admiration, esteem and respect is not reserved only for the old priests, but is lavished as well on the others not so old. Indeed the Benjamins of the flock seem the very apple of the eye of what congregation they serve, whether it is in the far flung battlefields of the world, or in the bases where our men are stationed or at home in the Sodality, the Holy Name Society, the C.Y.O., the book clubs, bridge parties, the parish reunions, the Communion breakfasts. But I think what is most pleasing of all is the place held by the curates in the parish house. There, they are pupils still and the younger brothers of the elder priests who are passing on and who because of Brighton are without fear of what will be.

So Brighton begins a new phase of its meritorious history, under the direct supervision of a new Archbishop. He is one of its own alumni, the first to reign in this See. This anniversary is therefore thrice opportune, for under the zealous guidance of Archbishop Cushing, the Seminary seems assured of carrying on even further the work symbolized by its patron, Saint John the Evangelist, and heralded anew by its latest leader, to teach the spiritual children of their diocese to know God and then make Him known to others. *Ut cognoscant Te.*



FACULTY GROUP

TOP: REV. JOHN E. SEXTON, VERY REV. WALTER J. FURLONG.
 BOTTOM: REV. GEORGE KIELAN, S.J., REV. CHARLES MCINNIS.

APPENDIX A

CHARTERS, 1883; 1941.

Chapter 115

COMMONWEALTH OF MASSACHUSETTS

In the year One Thousand Eight Hundred and Eighty-three.

AN ACT to incorporate the trustees of The Boston Ecclesiastical Seminary.

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows: Section 1. John J. Williams, William A. Blenkinsop, Thomas H. Shahan and John Flatley, their associates and successors, are constituted a body corporate by the name of The Boston Ecclesiastical Seminary, for the purpose of establishing and maintaining, in or near the city of Boston, an institution for the promotion of learning and piety and especially for the education of young men for the priesthood in the Roman Catholic church. Said corporation shall have authority to confer the degrees conferred by educational institutions in divinity and philosophy and may exercise the powers and shall be governed by the provisions and be subject to the liabilities prescribed in chapter one hundred and fifteen of the Public Statutes and all general laws which now are or hereafter may be in force relating to corporations for educational purposes. Section 2. This act shall take effect upon its passage.

House of Representatives March 30, 1883

Passed to be enacted. Geo. A. Marden, Speaker

In Senate 3rd April 1883

Passed to be enacted. George G. Crocker, President
April 7, 1883

Approved.

Benj. F. Butler.

Chapter 313

THE COMMONWEALTH OF MASSACHUSETTS

In the year One Thousand Nine Hundred and Forty-one

AN ACT changing the name of The Boston Ecclesiastical Seminary to St. John's Seminary and authorizing the granting of certain additional degrees by said Seminary.

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows: Section 1. The name of The Boston Ecclesiastical Seminary, a corporation created by chapter one hundred and fifteen of the acts of eighteen hundred and eighty-three, is hereby changed to St. John's Seminary. Section 2. Said St. John's Seminary shall possess all of the powers and privileges heretofore granted by said chapter one hundred and fifteen, together with the power to grant such degrees, in addition to those already authorized by said chapter, as are appropriate to the several courses of study now or hereafter pursued in said seminary and such honorary degrees as shall be appropriate to the purposes of its charter, and acts in amendment thereof and in addition thereto.

House of Representatives, May 20, 1941

Passed to be enacted. Christian L. Herter, Speaker

In Senate, May 20, 1941

Passed to be enacted. Angus L. Goodwin, President
May 23, 1941.

Approved.

Leverett Saltonstall, Governor.

APPENDIX B

Excerpts from Episcopal Register

1880

May 22

"Purchase of the Stanwood Estate, Lake Street, Brighton, for a Seminary. The Archbishop this day purchased this estate of over twenty-six acres for \$18,500 from the Boston Five Cent Savings Bank of Boston."

September 4

"The Archbishop with Rev. W. J. Daly arrived in Boston at 6 P.M., on the Cunard Steamship Parthia. He visited the Superior General of the Sulpicians in Paris — on the 30th of July at Issy near Paris. The Superior General Rev. Father Icard, gave him the assurance that the Sulpicians would do all in their power to supply directors for the Seminary of Boston when ready for students. This he reiterated in the presence of Rev. Father Forte, S.S., and Rev. Father Daly. D(eo) G(ratias.)."

September 20

"Rev. Father Bieil, Directeur de Paris, and Rev. Father DeFoville, visitors to the Sulpician houses of America, with Very Rev. A. Magnien, Superior of Baltimore Seminary and Rev. Father Campion, S.S. of Montreal arrived in Boston from Baltimore on the evening of the 18th inst.

September 19

"These gentlemen came to see the new site for a Seminary in Brighton. On the 19th they assisted at High Mass in the Cathedral and accompanied the Archbishop in the afternoon to the Seminary site. They all expressed themselves pleased with it."

September 20

"Rev. Father Bieil and Very Rev. Father Magnien left this morning for New York. Rev. Fathers DeFoville and Campion left for Montreal."

September 23

"All the Bishops of the Province met at 11 A. M. in the Archbishop's study. The Archbishop communicated the letter of Cardinal Simeoni of May 29 touching Peter's Pence.

He also announced to them his intention to commence his Seminary to be placed under the care of the Sulpicians, when completed. It did not seem possible to make this Seminary a provincial one for the present, but all the Bishops were pleased with the undertaking. All dined with the Archbishop at one o'clock and expressed the desire for future meetings of this kind."

October 20

"At the request of the Archbishop the Pastors of the diocese met in the Cathedral Vestry at 2:30 P.M. The Archbishop explained his reasons for building a Seminary and read a portion of Cardinal Simeoni's letter of 1878 in which he requests the Archbishop to build a Seminary as soon as possible. As the Archbishop thought the Seminary could not be built without the aid of the Clergy, he solicited their aid. By a vote of the Clergy, the list of the Pastors was read and each subscribed what he could give in three years to be paid in annual instalments. The subscription of those present who put down their names amounted to \$36,000. The Archbishop expressed his thanks for their aid."

December 22

"The contract for digging out the foundations of the Seminary in Brighton under the supervision of Rev. P. Rogers of Brighton and J. X. Besarick the architect was made yesterday with M. Walsh of Brighton. The work is to commence today. D(eo) G(ratias)."

1883

April 30

First meeting of the Corporation of the New Seminary.

1884

August 18

"Rev. E. B. Rex, S.S., Treasurer will take possession and sleep in the Seminary tonight. D(eo) G(ratias)."

September 5

"Very Rev. John Hogan arrived in Boston today from Paris, France to be Superior of St. John's Boston Ecclesiastical Seminary."

September 8

"This evening the Retreat opened in the new Seminary under the direction of Rev. Father McCarthy, S.J., of Boston. The Archbishop and 81 priests of the diocese were present. Everything went well. D(eo) G(ratias)."

September 18

"At 10 A.M. blessed the house (of the Seminary) and chapel under the patronage of St. John Apostle and celebrated Mass. At 12:30 the clergy dined at the Seminary. There were about 125 priests present. D(eo) G(ratias)."

September 22

"Opening of the St. John's Boston Ecclesiastical Seminary."

October 18

"Archbishop sends to the Seminary all the books in the Bishop's library suitable for the house. Also Rev. Sherwood Healy's, Rev. G. A. Hamilton's, Rev. H. Tucker's and Rev. Father O'Regan's. Rev. Father Fitton's books have already been sent from East Boston."

1885

May 6

"St. John's Day at the Seminary. Attended Mass at Seminary 9:30 A.M. Addressed the Seminarians in the public hall. At 11:30 held a meeting of the Board of the Corporation in which Very Rev. J. Hogan, Rector of the Seminary, was selected a member of the board. Dined at the Seminary with the gentlemen of the board and the community at 12:30."

May 30

"At 3:30 blessed the statue of the Blessed Virgin and Child in the middle of the quadrangle. The students sang the Ave Maris Stella before the blessing and the Magnificat afterwards."

1887

December 27

"Meeting of Archbishop and 100 priests at the Seminary. Archbishop is presented with \$7,000."

1888

June 5

"Work on the foundations of the new building for Philosophy commenced last week under Mr. Owen Nawn of Roxbury."

- 1889
 April (undated)
 "Work commenced last week on the basement (of Philosophy House) which had been almost finished last autumn. The contract for the mason work is given to Mr. Fagan and carpentry work to the Holmes Brothers. \$36,000 and \$29,000."
- June 22
 "Superior General of the Brothers of Good Works who are in the Seminary called today."
- August 25
 "Very Rev. Hogan having been elected superior of the divinity house of the Catholic University in Washington, Very Rev. Charles B. Rex, D.D., professor of Dogma, is appointed Rector of the Boston Seminary in his place."
- November 20
 "During a violent wind and rainstorm last night a portion of the roof trusses which were being erected came down carrying with it two gables and part of the upper ?"
- November 23
 "Archbishop Satolli visits the Seminary in the afternoon and addressed the students."
- 1890
 Jan. 14
 "On account of the prevailing sickness, called 'La Grippe' and of the number of students at present attacked by it, the Seminary will close today and open after the usual middle vacation."
- October 14
 "The new house (of Philosophy) was opened this evening with 25 students in Philosophy. Rev. P. P. Chapon, D.D., pro Rector."
- 1892
 April 27
 "Cornerstone of Hall of Philosophy." (No other reference or statement).
- 1893
 April 4
 "Archbishop Satolli is present at a disputation at the Seminary."
- 1894
 April 23
 "Archbishop Satolli listens to exercises at Seminary and addresses the students."
- June 20
 "Concursus is held at the Seminary. Medal, given by Archbishop Satolli, was won by John Creagh of second year Theology."
- September 18
 "Very Rev. Charles B. Rex goes to St. Charles College as Superior. Very Rev. John Hogan comes back to Brighton as Superior."
- 1896
 November 5
 Rev. Daniel J. Kelleher is appointed Rector of Medway and Bellingham.

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1897

June 26

Rev. J. J. Coan, of St. Paul's Cambridge, is appointed procurator of Seminary in place of Rev. Louis S. Walsh, who is leaving.

1897

October 1

Rev. Louis S. Walsh appointed Supervisor of Schools.
(This date is between Oct. 13 and 14.)

1899

September 7

Annual dinner of Alumni of Seminary at Seminary at 5 P.M.
(No earlier record of this in Episcopal Register).

1900

April 25

Foresters present Archbishop with a purse of \$5,000 for Seminary

1902

February 5

Meeting of Alumni Association of Seminary.



APPENDIX C

Excerpts from the Episcopal Register on the Feast of Priesthood

- 1888 *
June 5 Renewal of clerical promises at the Seminary (and thus headed each year through 1902). Bishop Keane of Richmond preached. Bishops of Springfield, Hartford, Manchester and Providence were present and about 80 priests. (No mention of Archbishop; first record of this ceremony in this register).
- 1889
June 4 75 priests present. Bishops of Burlington, Portland, Hartford and Providence present with Archbishop. Bishop O'Reilly of Springfield had promised to preach but was unable to be present.
- 1890
June 3 70 priests present. Bishop of Springfield preached. Archbishop and Bishops of Portland, Hartford, Manchester and Providence present.
- 1891
June 2 Sermon by Bishop Bradley of Manchester. Bishop Harkins of Providence present with Archbishop.
- 1892
June 15 Bishop Harkins preached. All suffragans but Burlington present with Archbishop.
- 1893
June 6 Archbishop and Bishops of Portland, Manchester, Hartford and Springfield present.
- 1894
June 5 110 priests present. Archbishop, Bishop Tierney (Hartford) and Bishop Brady present.
- 1895
June 11 Sermon by Very Rev. J. Hogan, S.S., Rector. Bishop Beaven of Springfield and Bishop Brady were present with the Archbishop and a large number of priests.
- 1896
June 2 Present: Archbishop, Bishops Keane of Catholic University, Tierney (Hartford), Harkins (Providence) and Brady. Also Very Reverend Father Captier, Superior General of Sulpicians.
- 1897
 (No record in Episcopal Register. Archbishop on Ad limina visit to Rome).

1898

June 7

100 priests present with Archbishop. Bishops of Portland, Manchester, Springfield and Bishop Brady.

1899

June 12

Archbishop, Bishops of Portland and Providence and Bishop Brady present.

1900

June 12

Archbishop, Bishops of Portland and Providence and Bishop Brady present.

1901

June 4

100 priests present with Archbishop, Bishop Brady and Bishops of Providence, Manchester, Springfield and Burlington.

1902

June 3

120 priests present with Archbishop, Bishop Harkins (Providence) and Bishop Brady.

1903

June 10

About 100 priests with Archbishop, and Bishops Harkins and O'Connell. Presented Archbishop with a large picture containing portraits of Archbishop, Bishop Brady and clergy of Diocese. Nearly 400 portraits.

1904

June 7

85 priests, Archbishop, Bishops Brady and Stang (Fall River) present.

1905

June 6

80 priests, Archbishop, Bishops Stang (Fall River) and Delaney (Manchester) present. Bishop Stang preached.

1906

June 12

130 priests present with Archbishop Williams and Bishop Harkins came to dinner.

1907

June 4

Bishop Walsh (Portland) preaches. Archbishop Williams, Bishop Allen of Mobile and 130 priests present.

APPENDIX D

Members of Faculty, 1884-1945

John B. Hogan, S.S., D.D.	1884-1889; 1894-1901
Peter P. Chapon, S.S., D.D.	1884-1907
Charles B. Rex, S.S., D.D., D.C.L.	1884-1894
Peter F. Roux, S.S.	1884-1888
Paul J. Braye, S.S., D.D.	1884-1885
Louis S. Walsh, S.T.L., D.C.L.	1884-1897
Francis E. Gigot, S.S., D.D.	1885-1899
Michael E. Begley, S.T.B.	1886-1892
George C. Clapin, S.S., S.T.L.	1888-1892
Daniel J. Keleher, S.T.B.	1888-1896
Gabriel André, S.S.	1889-1894
John R. Mahoney, S.S., D.D., Ph.D.	1890-1893
John S. Dorvaux, S.S., D.D., D.C.L.	1891-1896
Richard K. Wakeham, S.S., A.M.	1892-1896
Austin A. Dowling, S.T.L.	1893-1896
Daniel E. Maher, S.S., Ph.D., D.D.	1893-1896; 1901-1906
John T. Driscoll, S.T.L.	1894-1897
Peter A. Urique, S.S., D.D.	1896-1904
John M. Grangier, S.S., S.T.L.	1896-1899
Joseph Fréri, D.C.L.	1896-1899
Thomas B. Hughes	1896-1899
John C. Brophy, D.D.	1897-1907
John J. Coan	1897-1903
George V. Leahy, S.T.L.	1897-1927
Joseph V. Tracy, D.D.	1898-1903
Matthew J. Flaherty, M.A.	1898-1908
Albert Millet, S.S., S.T.L.	1899-1904
Daniel P. Duffy, S.S., S.T.L., J.C.L.	1899-1900; 1904-1905
John B. Peterson, Ph.D.	1901-1926
Joseph J. Rice, D.D.	1901-1903
Wendell S. Reilly, S.S., D.D., S.Sc.D.	1903-1907; 1909-1911
Benjamin F. Marcetteau, S.S., A.M.	1904-1911
Francis P. Havey, S.S., D.D.	1904-1911
Alexander M. Peltier, S.S., D.C.L.	1904-1907
Francis E. Craig, S.T.B.	1905-1911
Joseph Bruneau, S.S., D.D.	1906-1909
Edward F. Crowley	1907-1918
Edward F. Coyle, S.S., S.T.B.	1907-1908
Jules Baisnée, S.S., D.D., Ph.D.	1907-1909
Philip C. Blanc, S.S., Litt.B., S.T.L.	1908-1911
Joseph C. Walsh, D.C.L.	1909-1938

Anthony Viéban, S.S., D.C.L.	1909-1911
Michael F. Dineen, S.S., D.D.	1909-1911
John F. Walsh, S.T.L.	1910-1913
Charles N. Cunningham	1911-1930
Leo F. O'Neil, S.T.L.	1911-1917
John E. Sexton, D.D.	1911-1940
Patrick J. Waters, Ph.D.	1911-1932
Andrew J. O'Brien, D.D.	1911-1918
Joseph A. Murphy, D.D.	1913-1928
Charles A. Finn, D.D.	1913-1933
William T. A. O'Brien, S.T.L.	1916-1922
John J. Lynch, S.T.L., J.C.L.	1917-1927
Louis F. Kelleher, D.D.	1918-1934
Leo M. Murray, S.T.L., J.C.L.	1920-1920
Eric F. MacKenzie, S.T.L., D.C.L.	1920-1943
Francis L. Keenan, D.D.	1922-1939
George A. Keelan, S.J.	1924-1939
Charles D. McInnis	1927-1941
John J. Connolly	1927-1937
James E. Fahey, D.D.	1927-1927
Walter J. Furlong	1928-
Robert H. Lord, Ph.D.	1930-1944
William J. Gorman	1930-1944
Edward G. Murray, D.D.	1931-1933; 1938-
Thomas J. Riley, Ph.D.	1933-
Matthew P. Stapleton, D.D., S.Sc.L.	1934-
Francis S. Shea, D.D.	1934-
Timothy P. O'Connell, D.D.	1935-
Otis F. Kelly, M.D.	1936-1938
Joseph P. Monahan	1937-1941
Arthur J. Riley, Ph.D.	1937-
John J. Wright, D.D.	1939-1943
Leroy V. Cooney, D.D.	1939-
Alfred R. Julien, D.C.L.	1940-
Joseph J. Ryan, S.T.L., Hist. Eccl. L.	1940-
John J. Murray, S.T.L.	1940-
Henry J. O'Connell	1941-
Robert J. Sennott, S.T.L.	1941-
Daniel T. McColgan, Ph.D.	1941-
Francis X. Meehan, Ph.D.	1941-
Russell J. Collins, S.T.L.	1941-1943
Lawrence J. Riley, S.T.L.	1941-1944
John J. Hughes, D.D.	1944-
William A. Granville	1945-

APPENDIX E

List of Brighton Students who studied at the
Catholic University at Washington from 1889 to 1944

Reverend T. McGoldrick	1889-1891
Reverend J. B. Labossiere	1889-1891
Reverend A. A. Dowling	1890-1892; 1893
Reverend C. F. Aiken	1890-1891
Reverend G. V. Leahy	1893-1895
Reverend F. Maley	1893-1895
Reverend F. Halloran	1893-1895
Reverend M. T. Slattery	1896-1897
Reverend A. Haberstroh	1896-1898
Reverend M. J. O'Connor	1897-1903
Reverend P. L. Crayton	1899-1901
Reverend J. T. Stinson	1899-1901
Reverend F. Mullen	1900-1902
Reverend L. F. O'Neil	1901-1903
Reverend J. J. Crane	1901-1903
Reverend W. H. Grant	1901-1903
Reverend W. P. McNamara	1902-1903
Reverend J. W. Corbett	1902-1904
Reverend J. J. O'Brien	1903-1906
Reverend J. F. Walsh	1904-1906
Reverend J. L. Early	1905-1907
Reverend P. J. Waters	1908-1911
Reverend W. T. O'Brien	1914-1916
Reverend J. J. Lynch	1915-1917
Reverend E. F. MacKenzie	1918-1920; 1931-1932
Reverend L. M. Murray	1918-1920
Reverend J. F. Grimes	1919-1920
Reverend R. J. Quinlan	1920-1922
Reverend A. J. Riley	1932-1936
Reverend D. W. Whalen	1932-1935
Reverend J. D. Callahan	1933-1936
Reverend E. F. Dowd	1933-1937
Reverend J. J. Murray	1933-1936
Reverend F. X. Meehan	1936-1940
Reverend J. P. Redding	1936-1938
Reverend F. S. Miaskiewicz	1937-1940
Reverend D. T. McColgan	1937-1940
Reverend T. F. O'Leary	1937-1941
Reverend S. G. Sheehan	1940-1943
Reverend J. J. Downey	1940-1942
Reverend L. J. Riley	1940-1941; 1944-
Reverend R. J. Sennott	1940-1941
Reverend R. J. Collins	1944-
Reverend F. S. Rossiter	1944-
Reverend B. T. Rattigan	1944-

APPENDIX F

List of Burses

Elizabeth Ann Ahern and Margaret V. Ahern Scholarship

Rev. J. P. L. Bodfish No. 1

Rev. J. P. L. Bodfish No. 2

Rev. J. P. L. Bodfish No. 3

Rt. Rev. Bishop Brady

Mary T. Brickley

Patrick J. Brickley

Helena S. Brown

Mr. Edward J. Butler and Mrs. Mary Burke Butler

Rt. Rev. Arthur T. Connolly

William E. Conroy

Rt. Rev. Joseph F. Coppinger

Rev. Neil A. Cronin, Ph.D.

Katherine G. Cunningham

Rev. Charles N. Cunningham

Rev. William A. Dacey

Rev. P. J. Daly No. 1

Rev. P. J. Daly No. 2

Rev. T. J. Danahy

Eliza P. Dean

Rev. John A. Degan

Rev. M. Dolan

John Donegan

Margaret E. Donovan

Rev. John F. Duran Half Burse

Rev. William J. Dwyer

Rev. Matthew J. Flaherty

Catherine E. Foley and Rev. William J. Foley No. 1

Catherine E. Foley and Rev. William J. Foley No. 2

Foresters of Massachusetts

Rev. Francis J. Glynn

Rev. John J. Graham

Patrick J. Haberlin

Timothy A. Hannigan

Honora Corcoran Healy Memorial Fund

Rev. J. J. Healy

Franz J. Henning

Rev. James A. Hurley

Rev. Francis J. Juskaitis

Rev. B. F. Killilea

Rev. Joseph P. Lawless

Denis A. Linihan Scholarship

Ellen Long

Margaret Long

Rev. T. Lowney

Rev. Thomas J. McCarthy

William John McClure

Rev. John R. McCool

Rev. Thomas R. McCoy

Mr. Michael McDonnell

Father McGlew Full Burse

Rev. M. McGlew
Monsignor McGlinchey
Rev. John McMahon
Rev. T. B. McNulty
Rev. Nathaniel J. Merritt
W. J. Millerick
Rev. Michael Moran
Rev. Francis V. Murphy
Rt. Rev. R. Neagle
Rev. James E. O'Brien
Rt. Rev. John O'Brien
Rev. M. O'Brien
Cardinal O'Connell No. 1
Cardinal O'Connell No. 2
Cardinal O'Connell No. 3
Cardinal O'Connell No. 4
Cardinal O'Connell No. 5
Cardinal O'Connell No. 6
James O'Doherty
Rev. P. J. O'Donnell No. 1, to be known as the Burns Burse
Rev. P. J. O'Donnell No. 2
John C. O'Donnell Half Burse
Rev. J. J. O'Donnell
Rev. J. J. O'Donnell No. 1
Rev. J. J. O'Donnell No. 2
John O'Hare
Rev. James H. O'Neil Scholarship
Rev. W. Orr No. 1
Rev. W. Orr No. 2
Julia C. Prendergast,—In memory of James M. Prendergast (deceased)
Rev. Daniel H. Riley
Rev. Patrick H. Riley
Rev. Daniel C. Riordan
Rev. A. Rossi
Rev. T. Scully
Rev. Thomas Shahan
The John J. Shaw Burse
Patrick Skehan and Wife
Charles and Catherine Skelton Burse
Johanna Spillane
Rev. Denis J. Sullivan No. 1
Rev. Denis J. Sullivan No. 2
Michael Sullivan Family
Mary Tebbetts
Rt. Rev. A. J. Teeling No. 1
Rt. Rev. A. J. Teeling No. 2
Rev. J. Tierney
Rev. Joseph V. Tracy
Miss Catherine Tully
John F. Wynne

APPENDIX G

List of Officers of
THE ACADEMIA

Taken from the first Book of Minutes

	President	Secretary	Treasurer
1901	Michael J. O'Connor	Benjamin F. Teeling	Dennis W. Brown
1901-2	Edmund Daley	Charles J. Sullivan	John McGarry
1902-3	Edward Crowley	William Finnegan	John Burns
1903-4	Frederick Allchin	Jos. A. Curtin	Ed. Murphy
1904-5	Joseph Ryan	John Matthews	James Hurley
1905-6	William E. Tierney	Edward J. Hackett	William Cahill
1906-7	C. N. Cunningham	P. J. Waters	J. C. Matthieu
1907-8	P. J. Waters	J. V. Nevins	Martin Keating
1908-9	Edward Campbell	Daniel Desmond	Michael Doherty
1909-10	Daniel Desmond	Francis S. Keaney	Henry Reardon
1910-11	Edward Hurley	W. A. Quinlan	Walter McCrann
1911-12	Walter A. Quinlan	A. D. Walker	Wm. A. Dacey
1912-13	Ambrose D. Walker	S. J. Chamberlain	Patrick Quill
1913-14	S. Chamberlain	D. B. Waters	B. Shay
1914-15	David B. Waters	Edwin Hassett	Ed. U. Conroy
1915-16	Edwin Hassett	Bennett O'Brien	William Lillis
1916-17	Bennet O'Brien	Neil Hurley	Matthew Duggan
1917-18	Neil Hurley	Lyman Merrill	John Joyce
1918-18	James Grimes	(Charles D. McInnis Acting Secretary)	Harold Chittick
1918-19	Lyman Merrill	Richard J. Cushing	William Foley

PRESIDENTS OF ACADEMIA

Since 1919

Taken from various sources

1919-20	Lyman R. Merrill
1920-21	Richard J. Cushing
1921-22	Anthony P. Lavery
1922-23	Denis J. Fitzpatrick
1923-24	William B. Foley
1924-25	John J. Quinlan
1925-26	Michael J. Finnegan
1926-27	James H. Doyle
1927-28	Edmund G. Barry
1928-29	Ralph J. Gallagher
1930-31	John M. Gibbons
1931-32	Joseph P. McCall
1932-33	Theodore J. Seckel
1933-34-35	Jos. A. Farrington
1935-36	Peter F. Hart
1936-37	Thomas J. Williams
1937-38	John W. Roache
1938-39	William J. Noonan
1939-40	Charles F. Dewey
1940-41	Joseph Collins
1941-42	John F. McDonough
1942-43	George F. Everard + Edward F. Sweeney
1943-44	A. Paul Gallivan
1944-45	John J. Philbin

APPENDIX H

Registration of the Seminary

The years in this appendix are the calendar years, ending Dec. 31st. The repetition of the same figures in certain years definitely indicates that the list is during such periods only an approximation. Lacking procurator's records for those periods such approximation cannot be improved except by reproducing the class lists; that task was impossible with the limited time available. For this latter reason the breakdown of the enrollment into Students in Theology and Students in Philosophy is possible only for the years, 1890-1910. For the other years the figures given indicate the total enrollment in the Seminary, i. e., Students in both Theology and Philosophy. The numbers enrolled in St. Clement's Hall are not included in the totals for the Seminary, 1940-1945.

Year	Students	Year	Students	Year	Students
1884	31	1886	70	1888	81
1885	70	1887	74	1889	81

Year	Students in Theology	Students in Philosophy
1890	71	26
1891	75	29
1892	70	40
1893	82	40
1894	90	40
1895	85	47
1896	85	47
1897	85	47
1898	85	47
1899	93	30
1900	86	40
1901	81	27
1902	75	23
1903	75	23
1904	75	23
1905	75	25
1906	60	23
1907	62	22
1908	63	39
1909	68	47
1910	59	38

Year	Students	Year	Students	Year	Students
1911	99	1923	160	1935	177
1912	115	1924	152	1936	160
1913	138	1925	171	1937	150
1914	145	1926	183	1938	143
1915	155	1927	207	1939	152
1916	165	1928	226	1940	150
1917	167	1929	225	1941	167
1918	140	1930	252	1942	181
1919	150	1931	233	1943	204
1920	150	1932	234	1944	206
1921	140	1933	187		
1922	152	1934	193		

Registration of St. Clement's Hall

Year	Students	Year	Students	Year	Students
1940	26	1942	46	1944	78
1941	44	1943	50		



APPENDIX J

Priests-Alumni of St. John's Seminary, Brighton, Mass., 1884-1945

Since the purpose of an ecclesiastical seminary is to train men for the priesthood of Jesus Christ, an integral part of any seminary history must be the list of the alumni who have become priests. These lists have taken various forms and have included divers items of information. The following list indicates not only the period spent in St. John's Seminary, the date and place of ordination, the diocese for which the priest was ordained, but also the assignment at the present time or at the date of death, graduate degrees of the grade of licentiate or doctorate with the date and the granting institution, and data concerning those raised to the various grades of prelature. Thus a brief sketch of each alumnus and his priestly career is given that their memory may be conserved by classmates and fellow alumni.

Every effort was made to insure the completeness and the accuracy of the information contained herein. The **Canonical Register of St. John's Seminary** was used as the basis. With a list made from this, supplemental information was added from the **Entrance Record** and the **Record of Examinations** of both Philosophy House and Theology House. Thus the name of every student who ever entered St. John's Seminary was obtained. By checking every individual, who was not ordained a priest according to the **Canonical Register**, with living members of his class, it was possible to insure that the names of all who became priests would be obtained. Further information was secured from the individual priests and from the various chancery offices or Seminaries. Through this series of checking, the resulting list is believed to be accurate and includes the name of every student ever officially registered in St. John's Seminary who was later ordained to the priesthood.

In the following list, the name of the priest is that submitted by the Chancery Office to the publishers of the Catholic Directory. Where this differs only slightly in spelling or through inversion of given names, it has not been felt necessary to give a reference to the name as it appears on the Seminary registers; information given will always serve as a sufficient control. If the change is so marked that difficulty in tracing would be had, cross references are given. The title Reverend has been omitted except for Monsignors and Bishops since all on the list are priests; it is included with the former as the addition of Very, Right and Most indicate variations in grade. The Diocese following the name of each priest is that of his last official assignment, whether he was ordained for that Diocese or not. If the Diocese for which a priest was ordained was different from that in which he is now incardinated, indication is made following the place of ordination. The stay of each student in St. John's Seminary is given by the years after the Diocese in which he last was or is assigned. For purposes of brevity and to conserve paper, the name of the Cathedral is omitted when it is the place of ordination otherwise the name of the Church or Chapel is given. However, because of difficulty in obtaining information, the Cathedral cannot be presumed as the Church in which the ordination took place when Baltimore is mentioned. The name, Rome, as a place of ordination, means that the Church is unknown. While many lists of ordinands include the name of the ordaining prelate, this item of information has been omitted that other data may be added.

After the date and place of ordination, have been included such items of ecclesiastical interest as degrees and honors. Graduate degrees of the grade of licentiate and doctorate are listed with the name of the granting institution and the year of the award; honorary degrees are indicated by the addition of (hon.) to the abbreviation of the degree. The degree, D. D. has been reserved for bishops; the S. T. D. degree has been used for all doctorates of theology, even though carried on official registers as D. D. D. C. L. is likewise used for all degrees of doctorate of canon law. Finally, if both the licentiate and doctorate in a given field have been awarded, only the higher degree is listed, although the two may have come from different institutions.

Because of interest in the number of chaplains serving with the armed forces, the branch of the service and the date of entrance have been included for chaplains in both wars. For reasons of security the addresses of chaplains at present in service cannot be given. Inclusion of their rank would not be feasible, as there would be such a variation in time between the various items of information that no value could be assigned it, unless the date were placed many months ago. One cautionary note must be added. The date of entrance into the Chaplain's Corps is that furnished by the Chancery Office of Boston, which is the date of their release from diocesan assignments. The date of commission may vary somewhat from the date given.

The dates upon which priests have been made Papal Chamberlains, Domestic Prelates and Prothonotaries Apostolic have been taken from the *Annuario Pontificio* except for those elevated in 1944. As the briefs for the Domestic Prelates, recently made in Boston, have not yet arrived, the date, Dec. 17, 1944, has been arbitrarily assigned, as this is the date on the *biglietti* for Msgrs. Furlong and Wright. The current assignments are all of the approximate date of March 15, 1944, secured by a check from official sources. Finally the date of death and the assignment at that time is usually that given in the Necrology section of the Catholic Directory following the death. Where the date or the assignment in the following list differ from that submitted officially by Chancery Offices, the present information has been confirmed by official sources, either by the Chancery or the Department of Vital Records. Delay in mails and necessity of an earlier date for printing than anticipated may account for some inaccuracies in this item. The phrase, Absent on leave, includes sick leave, permission to labor in other dioceses and awaiting assignments from the Ordinary.

To express thanks to the many individuals who have aided in the preparation of this list would not be possible within this limited space. Gratitude must be expressed to the Chancellors, Archivists and Secretaries who have corrected and supplemented the lists submitted to them; likewise to the many priests who furnished the extensive information concerning their classmates in answer to questionnaires; and to the alumni of other dioceses who so quickly answered the requests for data. Without this aid, the preparation of this list would have been impossible and much information would have been omitted, probably to be lost forever. These contributions have served to provide a complete roster of brother priests who have received at least a portion of their training in St. John's Seminary. May it serve to cement them all in their brotherhood of the priesthood and their allegiance to the institution which trained them for that great privilege.

The following are the Reverend members of the clergy who, as alumni of St. John's Seminary have been ordained to the priesthood:

- Abracinkas, Albert C.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Assistant, St. Peter's Parish, South Boston, Mass.
- Abucewicz, John A.**, Boston. 1939-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, St. John the Baptist Parish, Salem, Mass.
- Adams, Robert B.**, Boston. 1935-1940. Ordained May 3, 1940, Boston. Assistant, St. Mark's Parish, Dorchester, Mass.
- Ahern Patrick J.**, Boston. 1938-1943. Ordained Oct. 28, 1943, Boston. Assistant, St. Theresa's Parish, Revere, Mass.
- Aiken, Charles Francis, S.T.D.**, Boston. 1886-1890. Ordained Dec. 20, 1890, St. John's Seminary, Brighton. S.T.D., Catholic University of America, Washington D. C., Dec. 15, 1900. Faculty, Same, 1897-1925. Died July 8, 1925, Professor, Apologetics, Catholic University of America, Washington, D. C.
- Allchin, Frederic James.** Boston. 1900-1904. Ordained Dec. 16, 1904, Boston, Pastor, St. Mary's Parish, Charlestown, Mass.
- Allston, John Joseph**, Boston. 1915-1920. Ordained June 3, 1920, Boston. Pastor, St. Michael's Parish, Bedford, Mass.
- Ambot, Rt. Rev. Msgr. John Joseph**, Hartford. 1899-1901. Ordained Dec. 21, 1901, Hartford. Made Domestic Prelate, April 18, 1939. Pastor, Holy Trinity Parish, Hartford, Conn.
- ✠ **ANDERSON, MOST REV. JOSEPH GAUDENTIUS, D.D., V.G.**, Boston. 1887-1892. Ordained May 20, 1892, Boston. Second alumnus of St. John's Seminary to be raised to episcopate. Elected titular bishop of Myrina, April 29, 1909, and appointed auxiliary bishop of Boston. Consecrated July 25, 1909, Boston, by Archbishop William Henry O'Connell, of Boston, assisted by Bishop George Albert Guertin, of Manchester, N. H., and Bishop Daniel Francis Feehan, of Fall River. Died July 2, 1937, titular bishop of Myrina and Pastor, St. Peter's Parish, Dorchester, Mass.
- Anderson, Paul F.**, Boston. 1937-1943. Ordained Jan. 6, 1943, Boston. Assistant, Our Lady, Comforter of the Afflicted Parish, Waltham, Mass.
- Anderson, William R.**, Boston. 1936-1942. Ordained May 1, 1942, Boston. Assistant, St. Joseph's Parish, East Boston, Mass.
- Aubut, Charles E.**, Boston. 1935-1941. Ordained May 1, 1941, Boston. Assistant, St. John the Baptist Parish, Lynn, Mass.
- Bailey, Edward C.**, Boston. 1923-1925. Ordained Dec. 22, 1928, St. John Lateran, Rome. Assistant, St. Mary's Parish, Charlestown, Mass.
- Bailot, Eugene**, Boston. 1930-1937. Ordained May 21, 1937, Boston. Entered U. S. Army as Chaplain, May 4, 1943.
- Baltrashunas, Anthony P.**, Boston. 1930-1937. Ordained Dec. 17, 1937, St. John's Seminary, Brighton. Assistant, Immaculate Conception Parish, Cambridge, Mass.
- Bardeck, Reinard**, Hartford. 1897-1900. Ordained Dec. 22, 1900, Hartford. Died Jan. 30, 1918, Pastor, St. Cecilia's Parish, Waterbury, Conn.
- Barden, Joseph Aloysius**, Boston. 1904-1908. Ordained Dec. 18, 1908, Boston. Chaplain, St. Joseph's Juniorate, Peabody, Mass.
- Baril, Joseph**, Providence. 1916-1919. Ordained May 25, 1920, Baltimore. Pastor, St. Vincent de Paul Parish, Anthony, R. I.
- Barnaud, Elias Isaac**, Boston. 1909-1915. Ordained May 28, 1915, Boston. Pastor, St. Joseph's Parish, Salem, Mass.
- Barrett, James Aloysius**, Boston. 1884-1887. Ordained June 25, 1887, Boston, Died Feb. 10, 1934, Assistant, St. Michael's Parish, North Andover, Mass.

- Barrett, James Francis**, Hartford. 1909-1911. Ordained June 26, 1914, Hartford. Died May 29, 1934, Pastor, St. Patrick's Parish, Farmington, Conn.
- Barrette, Sylvio Wilfrid**, Boston. 1922-1925. Ordained June 5, 1925, Boston. Assistant, St. Mary's Parish, Marlboro, Mass.
- Barry, Edmund Gerard**, Boston. 1923-1928. Ordained May 25, 1928, Boston. Entered U. S. Army as Chaplain, June 24, 1942.
- Barry, Francis Ambrose**, Boston. 1921-1928. Ordained May 25, 1928, Boston. Assistant, St. Mary of the Annunciation Parish, Melrose, Mass.
- Barry, Henry F. X.**, Boston. 1935-1941. Ordained May 1, 1941, Boston. Assistant, St. Thomas More Parish, Braintree, Mass.
- Barry, Michael J.**, Boston. 1930-1937. Ordained Dec. 17, 1937, St. John's Seminary, Brighton. Assistant, St. Patrick's Parish, Lawrence, Mass.
- Barry, Rt. Rev. Msgr. Robert Patrick, LL.D.**, Boston. 1914-1919. Ordained May 9, 1919, Boston. LL.D. (hon.), Boston College, Chestnut Hill, Mass., 1941. Made Domestic Prelate, Nov. 3, 1939. Pastor, St. Clement's Parish, West Somerville, Mass.
- Barry, William Joseph**, Boston. 1891-1896. Ordained Dec. 18, 1896, Boston. Pastor, Our Lady of the Assumption Parish, East Boston, Mass.
- Bartula, Peter Ladislaus**, Boston. 1928-1931. Ordained June 5, 1931, Boston. Absent on leave.
- Baumeister, Otto**, Hartford. 1908-1909. Ordained July 31, 1909, Hartford. Died Nov. 17, 1938, Pastor, St. Paul's Parish, Glenville, Conn.
- Bayers, Sidney H.**, Boston. 1930-1937. Ordained Dec. 17, 1937, St. John's Seminary, Brighton. Assistant, Most Holy Redeemer Parish, East Boston, Mass.
- Beatty, Joseph Anthony**, Boston. 1927-1933. Ordained June 2, 1933, Boston. Professor, St. Sebastian's Country Day School for Boys, Newton, Mass.
- Bellerose, Ulderic Oscar**, Hartford. 1893-1895. Ordained June 14, 1898, Hartford. Died Nov. 30, 1932, Pastor, St. Mary's Parish, Putnam, Conn.
- Benard, Joseph Henry**, Boston. 1918-1923. Ordained June 20, 1923, St. John's Seminary, Brighton. Assistant, St. John's Parish, Roxbury, Mass.
- Bennett, Charles Francis**, Portland. 1913-1915. Ordained Feb. 15, 1919, Portland, Me. Pastor, St. Thomas' Parish, Dover-Foxcroft, Maine.
- Bergeron, Albert Adonis**, Boston. 1924-1930. Ordained April 11, 1930, Boston. Entered U. S. Army as Chaplain, Dec. 27, 1943.
- Biglin, Charles P.**, Portland. 1909-1910. Ordained May 28, 1915, Boston. Pastor, St. Mary's Parish, Oldtown, Maine.
- Blanchard, Charles Francis**, Boston. 1909-1916. Ordained June 2, 1916, Boston. Died Feb. 5, 1939, Assistant, St. Therese's Parish, Everett, Mass.
- Blankenship, Walter Caleb**, Manchester. 1925-1926. Ordained June 6, 1936, Manchester. Assistant, St. Mary's Parish, Dover, N. H.
- Blunt, Rt. Rev. Msgr. Hugh Francis, LL.D.**, Boston. 1896-1901. Ordained Dec. 20, 1901, Boston. LL.D. (hon.), University of Notre Dame, Notre Dame, Ind., 1920. Made Domestic Prelate, Dec. 17, 1944. Pastor, St. John the Evangelist's Parish, North Cambridge, Mass.
- Boisvert, Donia William**, Boston. 1909-1915. Ordained May 28, 1915, Boston. Chaplain, U. S. Army, World War I. Absent.

- Bojnowski, Lucian Louis**, Hartford. 1894-1895. Ordained Jan. 20, 1895, Hartford. Professor Doctor, Pontificia Academia Tiberina, Rome, Italy, 1926. Received Diploma pro Ecclesia et Pontifice, Feb. 17, 1931. Made Prelate with Star of Order of Saint Lazarus, Dec. 5, 1932. Pastor, Sacred Heart of Jesus Parish, New Britain, Conn.
- Boland, Thomas Leo**, Boston. 1913-1919. Ordained May 9, 1919, Boston. Pastor, Sacred Heart Parish, South Natick, Mass.
- Bonner, Joseph Francis**, Boston. 1909-1914. Ordained April 6, 1914, Boston. Pastor, St. Mary of the Annunciation Parish, Melrose, Mass.
- Bortignon, Joachim**, C.P.S. 1925-1927. Ordained Feb. 23, 1929, St. John Lateran, Rome. Pastor, Sacred Heart Parish, Vancouver, B. C.
- Boucher, Clarence A.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Assistant, Assumption of the Blessed Virgin Mary Parish, South Bellingham, Mass.
- Boucher, Joseph Omeril**, Boston. 1916-1922. Ordained May 25, 1922, Boston. Pastor, St. Joseph's Parish, Everett, Mass.
- Bourgault, Joseph Louis Gaspard**, Boston. 1927-1933. Ordained June 2, 1933, Boston. Assistant, St. Anne's Parish, Salem, Mass.
- Bourque, Leo Joseph**, Portland. 1921-1923. Ordained June 29, 1928, Montreal. Pastor, St. Ann's Parish, Lisbon, Maine.
- Bowen, John Edward**, Boston. 1927-1932. Ordained May 27, 1932, Boston. Assistant, St. Joseph's Parish, Quincy Point, Mass.
- Bowen, Robert J.**, Hartford. 1910-1911. Ordained May 31, 1915, Hartford. Pastor, St. Francis of Assisi Parish, Middletown, Conn.
- Boyle, Joseph J.**, Boston. 1927-1933. Ordained June 2, 1933, Boston. Assistant, St. Monica's Parish, South Boston, Mass.
- Bracken, Joseph Francis**, Boston. 1920-1926. Ordained May 7, 1926, Boston. Assistant, St. Patrick's Parish, Cambridge, Mass.
- Bradley, James Joseph**, Boston. 1910-1913. Ordained May 17, 1913, St. John's Seminary, Brighton. Died June 28, 1913, Absent on leave.
- Brady, John Francis**, Portland. 1916-1919. Ordained May 25, 1922, Baltimore. Pastor, St. Catherine of Siena Parish, Norway, Maine.
- Brandley, Joseph Alphonsus**, Boston. 1903-1908. Ordained Dec. 22, 1908, Boston. Pastor, St. Brendan's Parish, Dorchester, Mass.
- Brannan, Thomas Francis**, Boston. 1885-1889. Ordained June 22, 1889, Boston. Died May 25, 1933, Pastor, St. Edward's Parish, Montello, Mass.
- Bransfield, Francis Xavier**, Boston. 1924-1929. Ordained April 5, 1929, Boston. Entered U. S. Army as Chaplain, Jan. 16, 1941.
- Brennan, Edward J.**, Hartford. 1891-1892. Ordained Dec. 22, 1894, Baltimore. Chaplain, U. S. Navy, World War I. Died Jan. 15, 1937, Pastor St. Margaret's Parish, Waterbury, Conn.
- Brennan, George Stanislaus**, Boston. 1913-1919. Ordained May 9, 1919, Boston. Pastor, St. Mary's Parish, Georgetown, Mass.
- Brennan, Joseph Thomas**, Boston. 1926-1931. Ordained June 5, 1931, Boston. Assistant, Sacred Heart Parish, Watertown, Mass.
- Brennan, Robert E.**, Boston. 1937-1942. Ordained May 1, 1942, Boston. Assistant, St. Bridget's Parish, Abington, Mass.
- Brennan, Thomas James**, Boston. 1913-1918. Ordained March 22, 1918, Boston. Pastor, Immaculate Conception Parish, Revere, Mass.
- Breton, Philip C.**, Boston. 1929-1936. Ordained May 22, 1936, Boston. Entered U. S. Army as Chaplain, May 3, 1943.
- Brewin, James Aloysius**, Boston. 1901-1906. Ordained Dec. 21, 1906, Boston. Died Sept. 7, 1943, Pastor, Sacred Heart Parish, West Lynn, Mass.

- Broderick, John A.**, Boston. 1939-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, St. Michael's Parish, North Andover, Mass.
- Broderick, John F.**, Boston. 1924-1930. Ordained April 11, 1930, Boston. Assistant, Immaculate Conception Parish, Somerville, Mass.
- ✠ **BRODEUR, MOST REV. ROSARIO, D.D.**, Alexandria, Ont. 1910-1911. Ordained June 17, 1916, Saint Boniface Seminary, Saint Boniface, Manitoba, for the Archdiocese of Saint Boniface. Tenth alumnus of St. John's Seminary to be raised to episcopate. Elected titular bishop of Mideo and coadjutor with right of succession to See of Alexandria, Ont., May 24, 1941. Consecrated June 30, 1941, St. Hyacinth, by Archbishop Ildebrando Antoniutti, titular archbishop of Sinnada and Apostolic Delegate to Canada, assisted by Bishop Arthur Douville, titular bishop of Vita and auxiliary of St. Hyacinth and Bishop Philip S. Desranleau of Sherbrooke. Succeeded to See of Alexandria, July 27, 1941. Bishop of Alexandria, Ontario.
- Broderick, Thomas Joseph**, Boston. 1915-1920. Ordained June 3, 1920, Boston. Died Nov. 2, 1944. Assistant, Sacred Heart Parish, West Lynn, Mass.
- Brogan, Farragh Augustine**, Boston. 1885-1889. Ordained June 20, 1889, Boston, for the Diocese of Kansas City. Incardinated into Boston Archdiocese, 1892. Died Jan. 30, 1917, Pastor, St. Anthony's Parish, Cohasset, Mass.
- Brosnahan, Dom Raymond Benedict, O.S.B., S.T.L.** 1907-1912. Ordained Nov. 30, 1912, St. John's Seminary, Brighton, for the Archdiocese of Boston. Entered Benedictines, Oct., 1915. S.T.L., Catholic University of America, Washington, D. C., 1923. Professor, St. Anselm's Priory, Washington, D. C.
- Brosnan, Thomas F.**, Boston. 1932-1939. Ordained May 3, 1939, Boston. Entered U. S. Army as Chaplain, Jan. 18, 1943.
- Brosnihan, Eugene Francis**, Springfield. 1885-1887. Ordained June 25, 1887, Boston. Absent.
- Broughall, Lawrence V.**, C.S.C. 1898-1899. Ordained Dec. 21, 1904, Chatam, N. B. Joined Congregation of Holy Cross (C.S.C.), Aug. 11, 1902. Professor, Notre Dame University, Notre Dame, Ind.
- Brown, Charles Ignatius**, Portland. 1912-1916. Ordained March 22, 1918, Portland. Pastor, St. Francis of Assisi Parish, Belfast, Maine.
- Brown, Denis William**, Boston. 1897-1901. Ordained Dec. 20, 1901, Boston. Died Dec. 6, 1931, Pastor, St. Agnes' Parish, Reading, Mass.
- Brown, John Joseph**, Boston. 1926-1931. Ordained June 5, 1931, Boston. Assistant, St. Mary's Parish, West Quincy, Mass.
- Browne, Joseph L.**, Harrisburg. 1930-1933. Ordained June 14, 1935, Manchester. Entered U. S. Army as Chaplain, Feb. 4, 1943.
- Browne, Walter James**, Boston. 1884-1888. Ordained June 23, 1888, Boston. Died May 20, 1919, Pastor, Our Lady of Lourdes' Parish, Jamaica Plain, Mass.
- Bryson, Charles Henry**, Boston. 1921-1927. Ordained May 20, 1927, Boston. Assistant, Most Precious Blood Parish, Hyde Park, Mass.
- Bucke, Gerald L.**, Boston. 1938-1943. Ordained Oct. 28, 1943, Boston. Assistant, St. Vincent's Parish, South Boston, Mass.
- Buckley, Cornelius Morgan**, Boston. 1927-1932. Ordained May 27, 1932, Boston. Entered U. S. Naval Reserve as Chaplain, July 4, 1943.
- Buckley, Edmund E.**, Boston. 1930-1937. Ordained Dec. 17, 1937, St. John's Seminary, Brighton. Assistant, St. Joseph's Parish. East Boston, Mass.
- Buckley, John Charles**, Boston. 1902-1906. Ordained Dec. 21, 1906, Boston. Died Jan. 29, 1921, Absent on leave.

- Buckley, Michael Henry**, Boston. 1884-1888. Ordained June 23, 1888, Boston. Died July 8, 1893, Assistant, St. James' Parish, Haverhill, Mass.
- Buckley, Michael Joseph**, Boston. 1893-1898. Ordained Dec. 16, 1898, Boston. Died March 4, 1935, Pastor, St. Michael's Parish, North Andover, Mass.
- Buckley, Patrick James**, Boston. 1893-1898. Ordained Dec. 16, 1898, Boston. Died Nov. 3, 1944, Pastor, St. Patrick's Parish, Cambridge, Mass.
- Buckley, Thomas Wenceslaus**, Boston. 1909-1914. Ordained Jan. 10, 1914, St. John's Seminary, Brighton. Died March 13, 1924, Assistant, St. Vincent's Parish, South Boston, Mass.
- Bukey, Joseph J.**, Boston. 1940-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, Sacred Heart Parish. Weymouth, Mass.
- Burke, David M.**, Boston. 1937-1942. Ordained May 1, 1942, Boston. Assistant, St. Mary of the Annunciation Parish, Cambridge, Mass.
- Burke, Edward Joseph**, Boston. 1909-1915. Ordained May 28, 1915, Boston. Pastor, Our Lady of Grace Parish, Chelsea, Mass.
- Burke, John Martin**, Boston. 1901-1906. Ordained Dec. 21, 1906, Boston. Absent.
- Burke, Joseph H.**, Boston. 1930-1937. Ordained May 21, 1937, Boston. Entered U. S. Army as Chaplain, March 5, 1942.
- Burke, Joseph P., D.C.L.**, Boston. 1925-1930. Ordained April 11, 1930, Boston. D.C.L., Institutum Pontificium Utriusque Juris, Rome, Italy, 1934. Assistant, St. Mary of the Annunciation Parish, Melrose, Mass.
- Burke, Leonard J.**, Boston. 1937-1942. Ordained May 1, 1942. Boston. Assistant, St. Colman's Parish, Brockton, Mass.
- Burke, Michael Joseph**, Boston. 1911-1916. Ordained June 2, 1916. Boston. Pastor, St. Joseph's Parish, East Pepperell, Mass.
- Burke, Michael Thomas**, Springfield. 1895-1897. Ordained June 12, 1897, Boston. Died Feb. 27, 1906, Assistant, St. Mary's Parish, Milford, Mass.
- Burke, Richard Augustine**, Boston. 1913-1918. Ordained Oct. 20, 1918, St. John's Seminary, Brighton. Died Oct. 13, 1933, Assistant, St. Augustine's Parish, South Boston, Mass.
- Burke, Richard Stephen**, Boston. 1924-1929. Ordained April 5, 1929, Boston. Assistant, St. Anne's Parish, South Peabody, Mass.
- Burke, Thomas J.**, Boston. 1930-1936. Ordained May 22, 1936, Boston. Entered U. S. Naval Reserve as Chaplain, March 15, 1943.
- Burns, John Frederic**, Boston. 1899-1904. Ordained Dec. 16, 1904, Boston. Died June 10, 1927, Assistant, Gate of Heaven Parish. South Boston, Mass.
- Burns, Joseph Charles**, Boston. 1896-1901. Ordained Dec. 20, 1901, Boston. Pastor, St. Joseph's Parish, Ipswich, Mass.
- Burns, Thomas Joseph**, Boston. 1921-1926. Ordained May 7, 1926, Boston. Assistant, St. Francis de Sales Parish, Roxbury, Mass.
- Burns, Thomas Leo**, Boston. 1925-1930. Ordained April 11, 1930. Boston. Died Nov. 27, 1942, Absent on leave.
- Burris, John J.**, Boston. 1931-1933. Ordained May 20, 1937, St. Patrick's Church, Butte, Mont., for the Diocese of Helena, Mont. Incardinated into Boston Archdiocese, March 14, 1945. Assistant, St. Mary's Parish, Lynn, Mass.
- Butler, Alfred F.**, Boston. 1929-1935. Ordained May 22, 1935, Boston. Assistant, Immaculate Conception Parish, Salem, Mass.

- Butler, Edmund Thomas**, Boston. 1887-1892. Ordained May 20, 1892, Boston. Died Oct. 25, 1899, Assistant, Our Lady, Help of Christians Parish, Newton, Mass.
- Butler, Rt. Rev. Msgr. John Andrew**, Boston. 1887-1892. Ordained May 20, 1892, Boston. Made Domestic Prelate, Dec. 17, 1944. Pastor, St. Mary of the Annunciation Parish, Cambridge, Mass.
- Butler, Michael Aloysius**, Boston. 1896-1900. Ordained Dec. 21, 1900, Boston. Died Nov. 27, 1933, Pastor, St. Mary's Parish, Foxboro, Mass.
- Byrne, William R.**, Steubenville. 1928-1931. Ordained Feb. 4, 1934, Columbus, for the Diocese of Columbus. Became member of new Steubenville Diocese upon its erection, Jan. 4, 1945. Pastor, St. Mary's Parish, St. Clairsville, Ohio.
- Cahalan, John Joseph**, Columbus. 1884-1885. Ordained June 19, 1886, Baltimore. Died June 10, 1927, Chaplain, Good Samaritan Hospital, Zanesville, Ohio.
- Cahill, William Francis**, Boston. 1901-1906. Ordained Dec. 21, 1906, Boston. Died Sept. 12, 1940, Absent on leave.
- Callaghan, Edward B.**, Boston. 1930-1936. Ordained May 22, 1936, Boston. Assistant, St. Stephen's Parish, Framingham, Mass.
- Callahan, George Henry**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Entered U. S. Naval Reserve as Chaplain, Oct. 10, 1942.
- Callahan, John Daniel, S.T.D.**, Boston. 1928-1933. Ordained June 2, 1933, Boston. S.T.D., Catholic University of America, Washington, D. C., 1936. Entered U. S. Army as Chaplain, Jan. 12, 1941.
- Callahan, John Francis**, Hartford. 1896-1901. Ordained Dec. 21, 1901, Hartford. Pastor, St. Thomas the Apostle Parish, West Hartford, Conn.
- Callahan, Michael Francis**, Boston. 1895-1900. Ordained Dec. 21, 1900, Boston. Died June 27, 1921, Assistant, St. Clement's Parish, West Somerville, Mass.
- Callahan, Richard F.**, Boston. 1927-1932. Ordained May 27, 1932, Boston. Assistant, St. Columbkille's Parish, Brighton, Mass.
- Callahan, Timothy Patrick**, Boston. 1893-1898. Ordained Dec. 16, 1898, Boston. Died June 13, 1941, Pastor, Immaculate Conception Parish, Stoughton, Mass.
- Callahan, William Joseph**, Boston. 1921-1927. Ordained May 20, 1927, Boston. Entered U. S. Naval Reserve as Chaplain, Nov. 29, 1942.
- Calter, John T.**, Boston. 1939-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, St. Joseph's Parish, Ipswich, Mass.
- Campbell, Edward Joseph**, Boston. 1905-1910. Ordained May 20, 1910, Boston, Pastor, St. Catherine's Parish, Charlestown, Mass.
- Canarie, James David**, Boston. 1898-1902. Ordained Dec. 19, 1902, Boston. Died May 9, 1943, Pastor, Annunciation Parish, Danvers, Mass.
- Cantwell, John A.**, Boston. 1932-1939. Ordained May 3, 1939, Boston. Entered U. S. Army as Chaplain, Aug. 26, 1944.
- Carey, Andrew Joseph**, Boston. 1896. Ordained Dec. 18, 1896, Boston. Absent on leave.
- Carey, Edward Joseph**, Boston. 1899-1904. Ordained Dec. 16, 1904, Boston. Pastor, St. Joseph's Parish, Amesbury, Mass.
- Carey, Edwin Francis**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Assistant, St. Patrick's Parish, Lowell Mass.
- Carey, Philip John**, Springfield, 1895-1897. Ordained June 21, 1899, Baltimore. Died May 10, 1908, Absent on leave.

- Carleton, Rt. Rev. Msgr. William Burke, P.D., V.G.,** Edmonton. 1908-1911. Ordained Oct. 15, 1911, Ottawa, for the Archdiocese of Ottawa. Chaplain, Canadian Army, World War I and World War II. Incardinated into Archdiocese of Edmonton. Made Domestic Prelate, July 18, 1930. Rector of Cathedral of St. Joseph, Edmonton, Alberta.
- Carney, Daniel Joseph,** Boston. 1892-1896. Ordained Dec. 18, 1896, Boston. Died Dec. 9, 1923, Pastor, St. Anthony's Parish, Cohasset, Mass.
- Carney, Eugene Ambrose,** Boston. 1894-1899. Ordained Dec. 22, 1899, Boston. Pastor, St. Agatha's Parish, East Milton, Mass.
- Carr, John Charles,** Hartford. 1897-1899. Ordained July 13, 1902, Louvain. Died Jan. 31, 1907, Assistant, St. Peter's Parish, Danbury, Conn.
- Carrigan, Andrew Francis,** Hartford. 1894-1897. Ordained Dec. 17, 1897, Boston. Died, Jan. 8, 1927, Pastor, St. Mary's Parish, Portland, Conn.
- Carroll, James I.,** Boston. 1924-1930. Ordained April 11, 1930, Boston. Assistant, St. John the Evangelist's Parish, Winthrop, Mass.
- Carroll, John P.,** Boston. 1937-1942. Ordained May 1, 1942, Boston. Assistant, Immaculate Conception Parish, East Weymouth, Mass.
- Carroll, Rt. Rev. Msgr. Lawrence Joseph,** Mobile. 1906-1911. Ordained Dec. 20, 1911, Manchester. Made Domestic Prelate, Nov. 3, 1934. Died March 14, 1939, Diocesan Superintendent of Schools, Mobile, Ala.
- Carroll, Maurice Henry,** Portland. 1911-1916. Ordained Dec. 22, 1917, Portland. Pastor, St. Teresa's Parish, South Brewer, Maine.
- Carroll, Thomas J.,** Boston. 1932-1938. Ordained May 20, 1938, Boston. Assistant Director, Catholic Guild for the Blind, Boston, Mass. Chaplain, St. Raphael's Hall, Newton, Mass.
- Carroll, William C.,** Boston. 1932-1939. Ordained May 3, 1939, Boston. Assistant, St. Catherine of Siena Parish, Norwood, Mass.
- Carrozza, George T.,** Boston. 1931-1938. Ordained May 20, 1938, Boston. Assistant, Immaculate Conception Parish, Stoughton, Mass.
- Carrozza, Nunzio A., S.T.L.,** Boston. 1927-1929. Ordained Dec. 8, 1932, North American College Chapel, Rome. S.T.L., Gregorian University, Rome Italy, 1933. Absent on leave.
- Carty, William Joseph Peter,** Boston. 1923-1928. Ordained May 25, 1928, Boston. Entered U. S. Army as Chaplain, Jan. 16, 1941.
- Casavant, Joseph O.,** Portland. 1896. Ordained Dec. 18, 1896, Boston. Pastor, St. Augustine's Parish, Augusta, Maine.
- Casey, George William,** Boston. 1914-1920. Ordained June 3, 1920, Boston. Entered U. S. Army as Chaplain, Dec. 11, 1942.
- Casey, John Joseph,** Boston. 1893-1898. Ordained Dec. 16, 1898, Boston. Died Jan. 5, 1938. Pastor, Sacred Heart Parish, Atlantic, Mass.
- Casey, Joseph Henry,** Boston. 1900-1905. Ordained Dec. 22, 1905, Boston. Died July 11, 1937, Pastor, St. Bernard's Parish, West Newton, Mass.
- Casey, Rt. Rev. Msgr. William Joseph,** Boston. 1891-1896. Ordained Dec. 18, 1896, Boston. Made Domestic Prelate, March 14, 1939. Pastor, St. Thomas' Parish, Jamaica Plain, Mass.
- Cashman, John Joseph,** Boston. 1909-1910. Ordained May 20, 1910, Boston. Died May 1, 1937, Pastor, St. Paul's Parish, South Hamilton, Mass.
- Cassidy, Joseph Henry, M.M.** 1912-1918. Ordained March 22, 1918, Boston, for Archdiocese of Boston. Entered Catholic Foreign Mission Society of America (M.M.), Sept. 7, 1921. Maryknoll, N. Y.
- Castles, William Patrick,** Boston. 1927-1931. Ordained June 5, 1931, Boston. Assistant, St. Paul's Parish, Hingham, Mass.
- Cavan, Timothy Francis,** Boston. 1914-1920. Ordained June 3, 1920, Boston. Pastor, St. Mary's Parish, Wrentham, Mass.

- Cavanagh, Martin**, Boston. 1884-1887. Ordained June 25, 1887, Boston. Died Jan. 17, 1890, Assistant, St. Joseph's Parish, Lynn, Mass.
- Cavanagh, William Francis**, Hartford. 1907-1910. Ordained May 30, 1910, Hartford. Chaplain, St. Augustine's Novitiate, West Hartford, Conn.
- Chadbourne, Llewellyn Dominic**, Boston. 1923-1929. Ordained April 5, 1929, Boston. Assistant, St. Michael's Parish, Lowell, Mass.
- Chamberlain, Stephen Joseph**, Boston. 1910-1915. Ordained May 28, 1915, Boston. Died May 25, 1937, Assistant, Sacred Heart Parish, Malden, Mass.
- Chamberlain, William Vincent**, Boston. 1913-1918. Ordained March 22, 1918, Boston. Died June 30, 1935, Assistant, St. Francis de Sales Parish, Charlestown, Mass.
- Chaput, George Henry**, Boston. 1913-1918. Ordained Oct. 20, 1918, St. John's Seminary, Brighton. Pastor, Christ the King Parish, Hudson, Mass.
- Chaput, Ovide, L., S.T.D.**, Boston. 1919-1921. Ordained April 11, 1925, St. John Lateran, Rome. S.T.D., University of Propaganda, Rome, Italy, 1925. Died July 13, 1930, Assistant in Chancery Office, Brighton, Mass.
- Chase, Frederic H., S.E.O.D.**, Boston. 1929-1931. Ordained Dec. 8, 1934, North American College Chapel, Rome. S.E.O.D., Institutum Pontificum Studiorum Orientalium, 1938. Entered U. S. Army as Chaplain, July 12, 1943.
- Chittick, William Harold**, Boston. 1913-1919. Ordained May 9, 1919, Boston. Died Aug. 27, 1924, Chaplain, Bethany Convent, Framingham, Mass.
- Choquette, Charles Victor**, Boston. 1897-1902. Ordained Dec. 19, 1902, Boston. Died May 15, 1932, Absent on leave.
- Churchward, John William**, Boston. 1911-1916. Ordained June 2, 1916, Boston. Pastor, Our Lady of Lourdes Parish, Brockton, Mass.
- Ciesinski, Ladislaus Augustine**, Boston. 1921-1927. Ordained May 20, 1927, Boston. Administrator, Sacred Heart Parish, Ipswich, Mass.
- Clark, John D.**, Boston. 1925-1930. Ordained April 11, 1930, Boston. Assistant, St. Benedict's Parish, Somerville, Mass.
- Clarke, Ralph J.**, Boston. 1928-1935. Ordained May 22, 1935, Boston. Assistant, Blessed Sacrament Parish, Jamaica Plain, Mass.
- Clarke, William Joseph**, Boston. 1902-1907. Ordained Dec. 20, 1907, Boston. Died April 29, 1940, Pastor, Our Lady of Lourdes Parish, Brockton, Mass.
- Cleary, Hugh Joseph**, Boston. 1888-1893. Ordained Dec. 22, 1893, Boston. Died June 9, 1916. Pastor, St. George's Parish, Saxonville, Mass.
- Clexton, Edward Eugene**, Boston. 1884-1887. Ordained June 25, 1887, Boston. Died Jan. 9, 1897, Assistant, St. Augustine's Parish, South Boston, Mass.
- Clifford, Donald G.**, Boston. 1937-1943. Ordained Jan. 6, 1943, Boston. Professor, St. Sebastian's Country Day School for Boys, Newton, Mass. Chaplain, Jeanne d'Arc Academy, Milton, Mass.
- Cloutier, Elphege Joseph**, Boston. 1909-1915. Ordained May 28, 1915, Boston. Died Oct. 1, 1918, Assistant, Annunciation Parish, Danvers, Mass.
- Coakley, Mark H. J.**, Boston. 1927-1934. Ordained May 25, 1934, Boston. Assistant, St. Patrick's Parish, Stoneham, Mass.
- Coan, John Joseph**, Boston. 1884-1888. Ordained June 23, 1888, Boston. Treasurer, St. John's Seminary, June 26, 1897-1903. Died Nov. 20, 1914, Pastor, St. John's Parish, Quincy, Mass.
- Coffey, John P.**, Boston. 1938-1943. Ordained Oct. 28, 1943, Boston. Assistant, St. Mary of the Assumption Parish, Nantasket, Mass.

- Coffey, Michael James**, Boston. 1893-1897. Ordained Dec. 17, 1897, Boston. Pastor, St. James' Parish, Salem, Mass.
- Cogavin, John J.**, Boston. 1935-1940. Ordained May 3, 1940, Boston. Assistant, St. Anne's Parish, Readville, Mass.
- Coholan, Philip Francis**, Hartford. 1908-1911. Ordained May 28, 1914, Baltimore. Entered U. S. Army as Chaplain, Feb. 26, 1918.
- Coleman, Joseph Patrick**, Providence. 1899-1904. Ordained June 29, 1904, Providence. Pastor, St. Augustine Parish, Newport, R. I.
- Collins, Jeremiah J.**, Boston. 1932-1939. Ordained May 3, 1939, Boston. Entered U. S. Army as Chaplain, Aug. 18, 1943.
- Collins, Joseph I.**, Boston. 1935-1940. Ordained May 3, 1940, Boston. Entered U. S. Army as Chaplain, Aug. 22, 1944.
- Collins, Michael Francis**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Assistant, Our Lady, Star of the Sea Parish, Marblehead, Mass.
- Collins, Russell J., S.T.L.**, Boston. 1932-1934. Ordained Dec. 8, 1937, North American College Chapel, Rome. S.T.L., Gregorian University, Rome, Italy, 1938. Professor, St. John's Seminary, Sept. 15, 1941-Oct. 23, 1944. Catholic University of America, Washington, D. C.
- Collins, William E.**, Boston. 1923-1925. Ordained Dec. 22, 1928, Rome. Entered U. S. Naval Reserve as Chaplain, Aug. 28, 1940.
- Comtois, Joseph Octave**, Springfield. 1894-1895. Ordained Dec. 17, 1897, Boston. Died July 17, 1936, Pastor, St. Mary's Parish, Spencer, Mass.
- Condon, John Bernard**, Boston. 1900-1903. Ordained Dec. 19, 1903, Boston. Pastor, St. Joseph's Parish, Medford, Mass.
- Coneys, William Joseph**, Boston. 1920-1926. Ordained May 7, 1926, Boston. Assistant, St. Clement's Parish, West Somerville, Mass.
- Conlan, John Ambrose**, Hartford. 1895-1899. Ordained Dec. 22, 1899, Boston. Pastor, St. Margaret's Parish, Waterbury, Conn.
- Conley, William Joseph**, Boston. 1913-1918. Ordained Oct. 20, 1918, St. John's Seminary, Brighton. Pastor, St. Cecilia's Parish, Ashland, Mass.
- Conley, William Philip**, Boston. 1920-1926. Ordained May 7, 1926, Boston. Assistant, St. Peter's Parish, Dorchester, Mass.
- Conlon, James Leo**, Boston. 1927-1934. Ordained May 25, 1934, Boston. Assistant, St. Francis de Sales Parish, Charlestown, Mass.
- Conlon, Peter Joseph**, Boston. 1912-1918. Ordained March 22, 1918, Boston. Pastor, St. Bridget's Parish, Abington, Mass.
- Conlon, Thomas Edward**, Boston. 1917-1923. Ordained June 20, 1923, St. John's Seminary, Brighton. Assistant, St. Leo's Parish, Dorchester, Mass.
- Connelly, James E.**, Boston. 1937-1943. Ordained Jan. 6, 1943, Boston. Assistant, St. Anne's Parish, Readville, Mass.
- Connolly, John Joseph**, Boston. 1919-1924. Ordained May 22, 1924, Boston. Assistant Procurator and Procurator, St. John's Seminary, May 27, 1927-June 1, 1937. Director, Catholic Guild for the Blind, Boston, Mass.
- Connolly, John Joseph**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Assistant, Most Precious Blood Parish, Hyde Park, Mass.
- Connolly, John M.**, Boston. 1930-1936. Ordained May 22, 1936, Boston. Assistant, St. Peter's Parish, Plymouth, Mass.
- Connolly, Joseph V.**, Boston. 1900-1901. Ordained June 21, 1905, Baltimore, for the Diocese of Savannah. Incardinated into Boston Archdiocese. Died Jan. 7, 1942, Absent on leave.
- Connolly, Thomas Paul**, Boston. 1923-1929. Ordained April 5, 1929, Boston. Died April 18, 1935, Assistant, St. Mary's Parish, Foxboro, Mass.

- Connor, John Edward**, Boston. 1927-1932. Ordained May 27, 1932, Boston. Assistant, St. Catherine of Genoa Parish, Somerville, Mass.
- Connor, William Arthur**, Boston. 1908. Ordained June 13, 1908. Died Dec. 24, 1942, Pastor, Sacred Heart Parish, East Lexington, Mass.
- Connors, Francis P.**, Boston. 1938-1943. Ordained Oct. 28, 1943, Boston. Assistant, St. John the Evangelist's Parish, North Chelmsford, Mass.
- Connors, John Francis**, Boston. 1922-1927. Ordained May 20, 1927, Boston. Assistant, St. James' Parish, Salem, Mass.
- Conroy, Edward Urban**, Boston. 1910-1916. Ordained June 2, 1916, Boston. Pastor, St. Michael's Parish, Hudson, Mass.
- Consodine, John Joseph Francis**, Boston. 1922-1927. Ordained May 20, 1927, Boston. Assistant, St. Gregory's Parish, Dorchester, Mass.
- Cooney, Leroy V., S.T.D.** Boston. 1919-1921. Ordained April 11, 1925, St. John Lateran, Rome. S.T.D., University of Propaganda, Rome, Italy, 1925. Spiritual Director, St. John's Seminary, Brighton, Mass., Oct. 11, 1939+.
- Cooney, William F.**, Boston. 1932-1938. Ordained May 20, 1938, Boston. Assistant, St. Mary's Parish, Billerica, Mass.
- Coppens, Francis X.**, Boston. 1937-1943. Ordained Jan. 6, 1943, Boston. Assistant, Our Lady of the Presentation Parish, Brighton, Mass.
- Coppinger, Rt. Rev. Msgr. Joseph Francis, LL.D.**, Boston. 1891-1895. Ordained Dec. 20, 1895, Boston. Made Domestic Prelate Jan. 18, 1937. LL.D. (hon.), Boston College, Chestnut Hill, Mass., 1938. Died March 24, 1940, Pastor, St. Catherine of Genoa Parish, Somerville, Mass.
- Corbett, Andrew James Leo, Ph.D.**, Boston. 1919-1925. Ordained June 5, 1925, Boston. Ph.D., Boston College, Chestnut Hill, Mass., 1937. Assistant, Our Lady of Lourdes Parish, Beachmont, Mass.
- ✠ **CORBETT, MOST REV. TIMOTHY, D.D.**, Crookston. 1885-1886. Ordained June 19, 1886, Boston, for the Diocese of St. Paul. Third alumnus of St. John's Seminary to be raised to episcopate. Elected to newly erected See of Crookston, Minn., April 9, 1910. Consecrated, May 19, 1910, St. Paul, by Archbishop John Ireland, of St. Paul, assisted by Bishop James McGoldrick, of Duluth and Bishop James Trobec, of St. Cloud. Retired and transferred to titular See of Vita, June 25, 1938. Died July 27, 1939 at Crookston, Minn., titular Bishop of Vita.
- Corcoran, George William**, Portland, 1927-1928. Ordained May 21, 1932, Albany. Assistant, Immaculate Conception Cathedral, Portland, Maine.
- Corkery, Joseph Bertrand**, Boston. 1928-1934. Ordained May 25, 1934, Boston. Assistant, St. Mary's Parish, Waltham, Mass.
- Cormier, Charles Louis**, Montreal. 1910-1914. Ordained May 25, 1918, Montreal. Died July 18, 1944, Pastor, Holy Cross Parish, Montreal.
- Cormier, Joseph Charles**, Boston. 1918-1924. Ordained May 22, 1924, Boston. Pastor, Sacred Heart Parish, Brockton, Mass.
- Cornell, Edward Francis**, Boston. 1928-1934. Ordained May 25, 1934, Boston. Assistant, Sacred Heart Parish, Atlantic, Mass.
- Corrigan, John Michael Richard**, Boston. 1894-1899. Ordained Dec. 22, 1899, Boston. Died Oct. 2, 1916, Assistant, St. Catherine of Siena Parish, Norwood, Mass.
- Cosgrove, James A.**, Boston. 1938-1943. Ordained Jan. 6, 1943, Boston. Assistant, Sacred Heart Parish, Middleboro, Mass.
- Cosgrove, John P.**, Boston. 1930-1936. Ordained May 22, 1936, Boston. Assistant, St. Joseph's Parish, Wakefield, Mass.
- Costello, Edward Alphonsus**, Boston. 1900-1904. Ordained Dec. 16, 1904, Boston. Died Oct. 6, 1918, Assistant, St. Augustine's Parish, South Boston, Mass.

- Costello, George Albert**, Boston. 1890-1894. Ordained Dec. 21, 1894, Boston. Died Oct. 28, 1915, Pastor, St. Bridget's Parish, Lexington, Mass.
- Costello, John Joseph**, Boston. 1918-1924. Ordained May 22, 1924, Boston. Assistant, Our Lady of Lourdes Parish, Jamaica Plain, Mass.
- Costello, Michael F.**, Boston. 1929-1935. Ordained May 22, 1935, Boston. Assistant, Cathedral of the Holy Cross, Boston, Mass.
- Costello, Robert M.**, Boston. 1932-1939. Ordained May 3, 1939, Boston. Assistant, St. Ann's Parish, Gloucester, Mass.
- Cotter, Cornelius Joseph**, Boston. 1917-1923. Ordained June 20, 1923. St. John's Seminary, Brighton. Died Sept. 16, 1938, Assistant. St. John's Parish, Peabody, Mass.
- Cotter, James T.**, Boston. 1932-1938. Ordained May 20, 1938, Boston. Professor, St. Sebastian's Country Day School for Boys, Newton, Mass.
- Coughlan, Thomas William**, Boston. 1884. Ordained Dec. 20, 1884, Boston. Died March 3, 1920, Pastor, Sacred Heart Parish, Watertown, Mass.
- Coughlin, Matthew J.**, Boston. 1931-1938. Ordained May 20, 1938, Boston. Entered U. S. Army as Chaplain, Sept. 20, 1943.
- Courtney, James Henry**, Boston. 1894-1899. Ordained Dec. 22, 1899, Boston. Died April 20, 1936, Pastor, St. Joseph's Parish, Kingston, Mass.
- Coye, Herbert J.**, Boston. 1939-1943. Ordained Oct. 28, 1943, Boston. Assistant, St. Mary's Parish, Ayer, Mass.
- Coyne, Randall Leo**, Boston. 1927-1933. Ordained June 2, 1933, Boston. Assistant, Blessed Sacrament Parish, Jamaica Plain, Mass.
- Craig, Bernard Francis**, Providence. 1889-1895. Ordained Jan. 26, 1895, Providence. Died Feb. 21, 1935, Pastor, St. Edward's Parish, Providence, R. I.
- Craig, James Aloysius**, Providence. 1891-1896. Ordained Sept. 20, 1896, Providence. Died Jan. 11, 1940, Pastor, St. Sebastian's Parish, Providence, R. I.
- Crane, John Joseph, S.T.L.**, Boston. 1896-1901. Ordained Dec. 20, 1901, Boston, S.T.L., Catholic University of America, Washington, D.C., 1903. Pastor, St. Bernard's Parish, West Newton, Mass.
- Crann, John M.**, Cleveland. 1918-1919. Ordained Nov. 11, 1923. St. Mary's Seminary, Cleveland. Pastor, St. Charles Borromeo Parish, Youngstown, Ohio.
- Crayton, Patrick Leo, S.T.L.**, Boston. 1894-1899. Ordained June 7, 1900. St. Mary of the Annunciation Church, Cambridge. S.T.L., Catholic University of America, Washington, D.C., 1901. Died July 7, 1933, Pastor, Holy Family Parish, Rockland, Mass.
- Creagh, John Thomas, LL.B., S.T.L., J.U.D.**, Boston, 1891-1895. Ordained Sept. 21, 1895, Boston. S.T.L., Angelicum, Rome, Italy, 1896. LL.B., Catholic University of America, Washington, D.C., 1901. J.C.D., Roman Seminary, Rome, Italy, 1897; J.U.D., Same, 1904. Faculty of Catholic University of America, 1897-1913. Pastor, St. Aidan's Parish, Brookline, Mass.
- Creeden, Michael Francis**, Boston. 1898-1903. Ordained Dec. 18, 1903, Boston. Died June 22, 1909, Assistant, Sacred Heart Parish, East Boston, Mass.
- Crimmins, Denis Patrick**, Boston. 1889-1893. Ordained Dec. 22, 1893, Boston. Died Aug. 24, 1927, Absent on leave.
- Croke, Edmund William**, Boston. 1923-1928. Ordained May 25, 1928, Boston. Assistant, Sacred Heart Parish, Malden, Mass.
- Croke, Thomas J.**, Boston. 1930-1937. Ordained Dec. 17, 1937. St. John's Seminary, Brighton. Assistant, St. Paul's Parish, Dorchester, Mass.

- Cronan, John Vincent**, Boston. 1893-1898. Ordained Dec. 16, 1898, Boston. Pastor, Our Lady of Lourdes Parish, Beachmont, Mass.
- Cronin, Daniel William**, Boston. 1890-1894. Ordained Dec. 21, 1894, Boston. Died Sept. 15, 1918, Pastor, Our Lady, Help of Christians, West Concord, Mass.
- Cronin, Francis**, Boston. 1896-1900. Ordained Dec. 21, 1900, Boston. Pastor, St. Joseph's Parish, East Boston, Mass.
- Cronin, James Francis**, C.S.P. 1903-1905. Ordained May 25, 1907, St. Paul's Church, New York. Died July 3, 1931, Absent.
- Cronin, John Joseph**, Boston. 1893-1897. Ordained Dec. 17, 1897, Boston. Died July 13, 1940, Chaplain, Academy of the Assumption, Wellesley Hills, Mass.
- Crowell, Thomas J.**, Erie. 1932-1933. Ordained May 6, 1937, Erie. Assistant, St. Andrew's Parish, Erie, Penn.
- Crowley, Edward Francis**, Boston. 1900-1904. Ordained Dec. 16, 1904, Boston. Professor, St. John's Seminary, 1907-October 5, 1918. Pastor, Most Precious Blood Parish, Hyde Park, Mass.
- Crowley, James Albert**, Boston. 1897-1901. Ordained Dec. 20, 1901, Boston. Died Feb. 17, 1934, Pastor, St. John the Evangelist's Parish, Winthrop, Mass.
- Crowley, James William**, Boston. 1926-1931. Ordained June 5, 1931, Boston. Absent on leave.
- Crowley, John Lawrence**, Boston. 1929-1935. Ordained May 22, 1935, Boston. Assistant, St. Mary's Parish, Foxboro, Mass.
- Crowley, Michael Francis**, Boston. 1889-1893. Ordained Dec. 22, 1893, Boston. Died Oct. 15, 1912, Assistant, St. Francis de Sales Parish, Charlestown, Mass.
- Cuddihy, Michael James**, Boston. 1892-1897. Ordained Dec. 17, 1897, Boston. Died Nov. 17, 1936, Pastor, St. Matthew's Parish, Dorchester, Mass.
- Cuffe, John F.**, Boston. 1930-1937. Ordained May 21, 1937, Boston. Professor, St. Sebastian's Country Day School for Boys, Newton, Mass.
- Culhane, William Edward**, Boston, 1921-1926. Ordained May 7, 1926, Boston. Assistant, St. Patrick's Parish, Lawrence, Mass.
- Cullen, Rt. Rev. Msgr. John J.**, San Francisco. 1891-1893. Ordained Dec. 22, 1893, Boston. Made Domestic Prelate, July 23, 1936. Pastor, Sacred Heart Parish, San Francisco, Calif.
- Cullinan, James J.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Entered U. S. Naval Reserve as Chaplain, Oct. 10, 1943.
- Cunney, Louis I.**, S.T.D., Boston. 1922-1924. Ordained Jan. 15, 1928, St. John Lateran, Rome. S.T.D., University of Propaganda, Rome, Italy, 1928. Assistant, St. Cecilia's Parish, Boston, Mass.
- Cunningham, Charles Norton**, Boston. 1903-1907. Ordained Dec. 20, 1907, Boston. Procurator, St. John's Seminary, Brighton, May 6, 1911-Sept. 30, 1930. Pastor, St. Paul's Parish, Dorchester, Mass.
- Cunningham, John Newman**, Boston. 1914-1920. Ordained June 3, 1920, Boston. Pastor, St. Thomas' Parish, Millis, Mass.
- Cunningham, John T.**, Boston. 1929-1935. Ordained May 22, 1935, Boston. Assistant, St. Mary's Parish, Lynn, Mass.
- Cunningham, Leo Gerard**, Boston. 1927-1932. Ordained May 27, 1932, Boston. Absent on leave.
- Cunningham, William**, Newark, 1896-1899. Ordained Dec. 22, 1899, Boston, for the Diocese of Springfield, Mass. Incardinated into Newark Diocese. Died April 18, 1917, Pastor, St. Mary's Parish, Nutley, N. J.
- Curley, Francis Anthony**, Boston. 1921-1927. Ordained May 20, 1927, Boston. Assistant, St. Mary of the Annunciation Parish, Melrose, Mass.

- Curran, James Patrick**, Springfield. 1897-1899. Ordained Dec. 22, 1899, Boston. Died Feb. 23, 1945, Pastor, St. Leo's Parish, Leominster, Mass.
- Curran, John Francis**, Boston. 1901-1903. Ordained May 25, 1907, St. John Lateran, Rome. Absent on leave, St. Anthony Hospital, W. 16th Avenue and Quitman St., Denver, Colorado.
- Curran, Martin Stephen**, Boston. 1915-1921. Ordained May 26, 1921, Boston. Died March 18, 1934, Absent on leave.
- Curry, William Theodore**, Boston. 1901-1905. Ordained Dec. 22, 1905, Boston. Died March 25, 1925, Absent on leave.
- Curtin, Joseph Augustine**, Boston. 1900-1905. Ordained Dec. 22, 1905, Boston. Pastor, St. Charles' Parish, Woburn, Mass.
- Curtin, Patrick H.**, Boston. 1927-1930. Ordained April 11, 1930, Boston. Assistant, St. Ann's Parish, Gloucester, Mass.
- Curtin, Timothy Aloysius**, Boston. 1892-1896. Ordained Dec. 18, 1896, Boston. Died Jan. 16, 1933, Pastor, Sacred Heart Parish, Newton Centre, Mass.
- Cusack, John J.**, Boston. 1930-1936. Ordained May 22, 1936, Boston. Entered U. S. Naval Reserve as Chaplain, March 15, 1943.
- ✠ **CUSHING, MOST REV. RICHARD JAMES, D.D., LL.D.**, Boston. 1915-1921. Ordained May 26, 1921, Boston. LL.D., (hon.), Boston College, Chestnut Hill, Mass., 1938. Made Domestic Prelate, March 14, 1939. Elected titular bishop of Mela, June 10, 1939 and appointed auxiliary bishop of Boston. Consecrated, June 29, 1939, Boston, by William Cardinal O'Connell, Archbishop of Boston, assisted by Bishop John Bertram Peterson, of Manchester, and Bishop Thomas Addis Emmet, S.J., titular bishop of Tuscamia and vicar apostolic of Jamaica. Elected Administrator of Boston Archdiocese, April 22, 1944. Promoted to metropolitan See of Boston, Sept. 29, 1944. Installed as Archbishop of Boston, Nov. 8, 1944. Archbishop of Boston, Mass.
- Cutress, Albert L.**, Boston. 1932-1939. Ordained May 3, 1939, Boston. Entered U.S. Army as Chaplain, Sept. 20, 1943.
- Czubeck, John Joseph**, Boston. 1898. Ordained Dec. 16, 1898, Boston. Died March 27, 1940, Pastor, St. John the Baptist's Parish, Salem, Mass.
- Dabrowski, Francis S.**, Boston. 1929-1932. Ordained May 27, 1932, Boston. Assistant, St. Michael's Parish, Lynn, Mass.
- Dacey, John J.**, Boston. 1940-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, Our Lady of Good Counsel Parish, Quincy, Mass.
- Dacey, William Andrew**, Boston. 1908-1912. Ordained Nov. 30, 1912, St. John's Seminary, Brighton. Pastor, St. Ambrose's Parish, Dorchester, Mass.
- Dacier, Gerard A.**, Boston. 1937-1943. Ordained Jan. 6, 1943, Boston. Assistant, St. Anthony of Padua Parish, Shirley, Mass.
- Dahme, Hubert Jerome Joseph**, Hartford. 1894. Ordained Jan. 20, 1895, Hartford. Died Feb. 4, 1924, Pastor, St. Joseph's Parish, Bridgeport, Conn.
- Daley, James Maurice F.**, Boston. 1913-1918. Ordained March 22, 1918, Boston. Pastor, St. Thomas of Villanova Parish, Wilmington, Mass.
- Daley, Joseph D.**, Boston. 1931-1937. Ordained Dec. 17, 1937, St. John's Seminary, Brighton. Assistant, St. Joseph's Parish, Roxbury, Mass.
- Dalton, Augustine Condon**, Boston. 1914-1920. Ordained June 3, 1920, Boston. Pastor, St. Thomas More Parish, Braintree, Mass.

- Dalton, James S.**, Boston. 1930-1937. Ordained May 21, 1937, Boston. Assistant, St. Polycarp's Parish, Somerville, Mass.
- Daly, Rt. Rev. Msgr. Edmund Daniel**, Boston. 1899-1903. Ordained Dec. 18, 1903, Boston. Made Domestic Prelate, Dec. 17, 1944. Pastor, St. Patrick's Parish, South Lawrence, Mass.
- Daly, James J.**, Boston. 1939-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, St. Mary's Parish, Georgetown, Mass.
- Daly, John Aloysius**, Boston. 1884. Ordained Dec. 20, 1884, Boston. Died March 7, 1944, Pastor, St. Mark's Parish, Dorchester, Mass.
- Daly, William Joseph**, Boston. 1916-1921. Ordained May 26, 1921, Boston. Diocesan Superintendent of Schools, Boston, Mass.
- Danahy, Michael James**, Boston. 1905-1910. Ordained May 20, 1910, Boston. Died May 15, 1944, Pastor, Sacred Heart Parish, Middleboro, Mass.
- Daniels, Francis Xavier**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Assistant, Sacred Heart Parish, Atlantic, Mass.
- Daudelin, Henry Roland**, Boston. 1921-1926. Ordained May 7, 1926, Boston. Assistant, St. Mary's Parish, Marlboro, Mass.
- Daunis, John F.**, Boston. 1931-1938. Ordained May 20, 1938, Boston. Entered U.S. Army as Chaplain, Jan. 18, 1943.
- Davey, James Louis**, Boston. 1916-1921. Ordained May 26, 1921, Boston. Died Dec. 15, 1937, Absent on leave.
- Davis, Russell H.**, Boston. 1932-1939. Ordained May 3, 1939, Boston. Assistant, Cathedral of the Holy Cross, Boston, Mass.
- Dawson, Patrick Joseph**, Boston. 1914-1919. Ordained May 9, 1919, Boston. Pastor, St. Mary of the Assumption Parish, Nantasket, Mass.
- Day, John D.**, Boston. 1932-1939. Ordained May 3, 1939, Boston. Assistant, St. Mary's Parish, Lynn, Mass.
- Deacon, Joseph G.**, Boston. 1936-1941. Ordained May 1, 1941, Boston. Assistant, Sacred Heart Parish, Manchester-by-the-Sea, Mass.
- Dean, John Joseph**, Ogdensburg. 1892-1896. Ordained Dec. 18, 1896, Boston. Died May 31, 1930, Pastor, St. Patrick's Parish, Chateaugay, N.Y.
- Deasy, Frederick Joseph**, Boston. 1914-1919. Ordained May 9, 1919, Boston. Pastor, St. John the Evangelist's Parish, Hopkinton, Mass.
- Deasy, William Timothy**, Boston. 1891-1897. Ordained Dec. 17, 1897, Boston. Resigned.
- DeCoursey, Daniel Charles**, Boston. 1925-1930. Ordained April 11, 1930, Boston. Entered U. S. Army as Chaplain, March 20, 1941.
- Degan, John Andrew**, Boston. 1887-1892. Ordained May 20, 1892, Boston. Pastor, St. Mary, Star of the Sea Parish, Beverly, Mass.
- Deignan, John Francis**, Boston. 1898-1903. Ordained Dec. 18, 1903, Boston. Died Jan. 7, 1923, Chaplain, Bethany Convent, Framingham, Mass.
- Derby, Michael Joseph**, Boston. 1897-1902. Ordained Dec. 19, 1902, Boston. Died Sept. 4, 1941, Pastor, St. Joseph's Parish, Boston, Mass.
- Dermody, Joseph John**, Boston. 1887-1892. Ordained May 20, 1892, Boston. Died March 1, 1915, Pastor, St. Colman's Parish, Brockton, Mass.
- ✠ **DESMOND, MOST REV. DANIEL FRANCIS, D.D.**, Alexandria, La. 1906-1911. Ordained June 9, 1911, Boston, for the Archdiocese of Boston. Chaplain, U. S. Army, World War I. Seventh alumnus of St. John's Seminary to be raised to episcopate. Elected to the See of Alexandria, La., Dec. 19, 1932. Consecrated, Jan. 5, 1933, Boston, by Bishop John Bertram Peterson, of Manchester, N. H., assisted by Bishop Joseph Edward McCarthy, of Portland, Maine, and Bishop Francis Joseph Spellman, titular bishop of Sila and auxiliary bishop of Boston. Bishop of Alexandria, La.

- Desmond, Edward William**, Boston. 1923-1929. Ordained April 5, 1929, Boston. Assistant, Holy Name Parish, West Roxbury, Mass.
- Desmond, Francis J.**, Boston. 1935-1940. Ordained May 3, 1940, Boston. Entered U. S. Army as Chaplain, Sept. 20, 1943.
- Desmond, Gerald D.**, Boston. 1931-1938. Ordained May 20, 1938, Boston. Entered U. S. Army as Chaplain, Sept. 28, 1942.
- Desmond, Michael Joseph**, Boston. 1918-1924. Ordained May 22, 1924, Boston. Died Oct. 4, 1944, Professor, St. Sebastian's Country Day School for Boys, Newton, Mass.
- Desmond, William John**, Boston. 1914-1919. Ordained May 9, 1919, Boston. Pastor, Sacred Heart Parish, East Lexington, Mass.
- De Valles, John Baptist**, Fall River 1903-1906. Ordained June 22, 1906, Fall River. Chaplain, U. S. Army, World War I. Died May 12, 1920, Chaplain, 104th Inf., Yankee Division, U. S. Army.
- Devlin, Thomas Francis**, Boston. 1914-1919. Ordained May 9, 1919, Boston. Pastor, St. Ann's Parish, West Bridgewater, Mass.
- Dewey, Charles F.**, Boston. 1932-1939. Ordained May 3, 1939, Boston. Assistant, St. John the Baptist's Parish, Quincy, Mass.
- Dignan, John Joseph**, Boston. 1918-1924. Ordained May 22, 1924, Boston. Died Sept. 27, 1939. Assistant, Most Precious Blood Parish, Hyde Park, Mass.
- Dinan, Francis J.**, Boston. 1929-1935. Ordained May 22, 1935, Boston. Assistant, St. Ann's Parish, Neponset, Mass.
- Dion, George Ernest Roland**, Boston. 1921-1927. Ordained May 20, 1927, Boston. Assistant, St. Anne's Parish, Salem, Mass.
- Dixon, Thomas Joseph**, Boston. 1908-1911. Ordained June 9, 1911, Boston. Absent on leave.
- Doherty, Austin Edward**, Boston. 1893-1897. Ordained Dec. 17, 1897, Boston. Died Sept. 22, 1930, Pastor, St. Patrick's Parish, Cambridge, Mass.
- Doherty, Francis A. J.**, Boston. 1935-1940. Ordained May 3, 1940, Boston. Assistant, St. Francis of Assisi Parish, South Braintree, Mass.
- Doherty, James Francis**, Boston. 1892-1896. Ordained Dec. 18, 1896, Boston. Died Sept. 21, 1938, Pastor, St. Catherine of Siena Parish, Norwood, Mass.
- Doherty, Michael Edward**, Boston. 1904-1910. Ordained May 20, 1910, Boston. Pastor, Our Lady, Help of Christians Parish, Newton, Mass.
- Doherty, Paul Henry**, Boston. 1928-1933. Ordained June 2, 1933, Boston. Assistant, Immaculate Conception Parish, Malden, Mass.
- Dolan, Edwin Joseph**, Boston. 1885-1889. Ordained June 22, 1889, Boston. Died Feb. 10, 1922, Pastor, St. Joseph's Parish, Lynn, Mass.
- Dolan, Francis J.**, Boston. 1939-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, St. Pius' Parish, Lynn, Mass.
- Dolan, Rt. Rev. Msgr. Francis Xavier, S.T.D.**, Boston. 1887-1889. Ordained May 27, 1893, Rome. S.T.D., University of Propaganda, Rome, Italy, 1893. Made Domestic Prelate Jan. 18, 1937. Died May 23, 1944, Pastor, St. Gregory's Parish, Dorchester, Mass.
- Dolan, Gerald Leo**, Boston. 1908-1914. Ordained April 6, 1914, Boston. Pastor, St. Margaret's Parish, Westwood, Mass.
- Dolan, Patrick Leo**, Hartford. 1906-1911. Ordained June 21, 1912, Baltimore. Chaplain, U. S. Army, World War I. Absent on leave.
- Dolphin, Martin J.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Assistant, Sacred Heart Parish, Newton Centre, Mass.
- Donahoe, Charles Francis**, Boston. 1888-1893. Ordained Dec. 22, 1893, Boston. Died May 30, 1914, Assistant St. Peter's Parish, Lowell, Mass.

- Donahue, Charles Augustine**, Boston. 1908-1914. Ordained Jan. 10, 1914, St. John's Seminary, Brighton. Chaplain, U. S. Army, World War I. Pastor, Sacred Heart Parish, East Boston, Mass.
- Donahue, Walter F.**, Boston. 1925-1930. Ordained April 11, 1930, Boston. Assistant, St. Mark's Parish, Dorchester, Mass.
- Donegan, John Joseph**, Boston. 1910-1916. Ordained June 2, 1916, Boston. Pastor, St. John the Evangelist's Parish, Wellesley Hills, Mass.
- Donehue, Paul Gilday**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Assistant, Annunciation Parish, Danvers, Mass.
- Donelan, Joseph P.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Assistant, St. Agnes' Parish, Arlington, Mass.
- Donelin, John M.**, Boston. 1935-1940. Ordained May 3, 1940, Boston. Assistant, St. Therese's Parish, Everett, Mass.
- Donlan, John J.**, Boston. 1930-1936. Ordained May 22, 1936, Boston. Assistant, St. James' Parish, Haverhill, Mass.
- Donlon, William J.**, Boston. 1931-1937. Ordained Dec. 17, 1937, St. John's Seminary, Brighton. Assistant, St. Joseph's Parish, Lynn, Mass.
- Donnelly, James Andrew**, Boston. 1900-1904. Ordained Dec. 16, 1904, Boston. Pastor, St. Ann's Parish, Wollaston, Mass.
- Donnelly, Rt. Rev. Msgr. James Joseph**, Springfield. 1887-1891. Ordained Dec. 21, 1891, Springfield. Made Domestic Prelate, Nov. 27, 1929. Died June 2, 1941, Pastor, St. Bernard's Parish, Fitchburg, Mass.
- Donoghue, James Aloysius**, Boston. 1913-1918. Ordained Oct. 20, 1918, St. John's Seminary, Brighton. Pastor, St. Mary's Parish, Billerica, Mass.
- Donoghue, John Francis Thomas**, Boston. 1917-1922. Ordained May 25, 1922, Boston. Assistant, St. Andrew's Parish, Forest Hills, Mass.
- Donoghue, Joseph Francis**, Boston. 1927-1933. Ordained June 2, 1933, Boston. Entered U. S. Army as Chaplain, March 20, 1941. Returned to Archdiocese of Boston, Sept. 17, 1943. Chaplain, House of the Angel Guardian, West Newbury, Mass.
- Donohue, James P.**, Boston. 1932-1939. Ordained May 3, 1939, Boston. Entered U. S. Army as Chaplain, Oct. 4, 1943.
- Donohue, John Francis**, Hartford. 1892-1894. Ordained June 14, 1898, Baltimore. Pastor, St. Mary's Parish, Ridgefield, Conn.
- Donovan, Cornelius J.**, Boston. 1911-1917. Ordained June 8, 1917, Boston. Pastor, St. Monica's Parish, South Boston, Mass.
- Donovan, Daniel Joseph**, Boston. 1914-1920. Ordained June 3, 1920, Boston. Pastor, St. John's Parish, East Bridgewater, Mass.
- Donovan, Denis Henry**, Boston. 1899-1904. Ordained Dec. 16, 1904, Boston. Died Dec. 27, 1934, Pastor, Immaculate Conception Parish, Newton Upper Falls, Mass.
- Donovan, James Joseph**, Boston. 1897-1902. Ordained April 14, 1902, St. John's Seminary, Brighton. Died July 28, 1915, Absent on leave.
- Donovan, James Patrick**, Boston. 1921-1926. Ordained May 7, 1926, Boston. Pastor, St. Brendan's Parish, Dorchester, Mass.
- Donovan, John A.**, S.T.D. Boston. 1930-1931. Ordained Dec. 8, 1934. North American College Chapel, Rome. S.T.D., Gregorian University, Rome, Italy, 1937. Assistant, Immaculate Conception Parish, Malden, Mass.
- Donovan, John F.**, Boston. 1939-1943. Ordained Oct. 8, 1943, Boston. Assistant, St. Thomas' Parish, Millis, Mass.
- Donovan, Lawrence W.**, Trenton. 1931-1933. Ordained May 1, 1937, Trenton. Assistant, St. Joseph's Parish, Trenton, N. J.
- Donovan, Timothy James**, Boston. 1908-1914. Ordained April 6, 1914, Boston. Chaplain, U. S. Army, World War I. Pastor, St. James' Parish, Haverhill, Mass.

- Doran, James M.**, Boston. 1894-1899. Ordained Dec. 22, 1899, Boston. Died July 13, 1933, Chaplain, Mt. St. Joseph Academy, Brighton, Mass.
- Doucet, Alexander W.**, Portland. 1908-1910. Ordained June 13, 1914. Fall River, for the Diocese of Fall River. Incardinated into Portland Diocese. Pastor, St. David's Parish, Madawaska, Maine.
- Doucet, André**, Manchester. 1908-1911. Ordained Dec. 20, 1911, Manchester. Died Jan. 6, 1944, Pastor, Sacred Heart Parish, Greeneville, N. H.
- Dowd, Edward Francis, S.T.D.**, Boston. 1926-1931. Ordained June 5, 1931, Boston. S.T.D., Catholic University of America, Washington, D. C., 1937. Instructor, Catholic University of America, Washington, D. C., Oct. 25, 1939+.
- Dowd, George Michael**, Boston. 1924-1929. Ordained April 5, 1929, Boston. Diocesan Director of Catholic Youth Organization, Boston, Mass.
- Dowd, John W.**, Boston. 1911-1917. Ordained June 8, 1917, Boston. Died Feb. 9, 1945, Pastor, St. Julia's Parish, Weston, Mass.
- Dowed, Richard A.**, Cleveland. 1897-1901. Ordained July 14, 1903, Paris, France. Pastor, Annunciation Parish, Akron, Ohio.
- ✠ **DOWLING, MOST REV. AUSTIN ALOYSIUS, D.D.**, St. Paul. 1887-1891. Ordained June 24, 1891, Providence, for the Diocese of Providence. Professor, St. John's Seminary, 1893-1896. Fellow in Ecclesiastical History, Catholic University of America, Washington, D. C., 1902-1903. Fourth alumnus of St. John's Seminary to be raised to episcopate. Elected to the newly erected See of Des Moines, Jan. 31, 1912. Consecrated, April 25, 1912, Providence, by Bishop Matthew Harkins, of Providence, assisted by Bishop James Davis, of Davenport, and Bishop Louis Sebastian Walsh, of Portland, Maine. Promoted to the metropolitan See of St. Paul, March 10, 1919. Died Nov. 29, 1930, Archbishop of St. Paul, Minn.
- Dowling, James Patrick**, Boston. 1913-1919. Ordained May 9, 1919, Boston. Pastor, St. Mary's Parish, Foxboro, Mass.
- Downey, Charles F.**, Boston. 1938-1943. Ordained Jan. 6, 1943, Boston. Assistant, St. Catherine's Parish, Graniteville, Mass.
- Downey, James Henry**, Boston. 1904-1908. Ordained Dec. 18, 1908, Boston. Pastor, St. Mary's Parish, West Quincy, Mass.
- Downey, John J., J.C.L.**, Boston. 1935-1940. Ordained May 3, 1940, Boston. J.C.L., Catholic University of America, Washington, D. C., 1942. Assistant, Annunciation Parish, Danvers, Mass.
- Downey, John Joseph**, Boston. 1885-1889. Ordained June 22, 1889, Boston. Died Sept. 21, 1905, Chaplain, Working Boys' Home, Boston, Mass.
- Doyle, Francis Patrick**, Boston. 1914-1919. Ordained May 9, 1919, Boston. Pastor, Most Blessed Sacrament Parish, Greenwood, Mass.
- Doyle, James Henry**, Boston. 1922-1927. Ordained May 20, 1927, Boston. Chaplain, U. S. Army, July, 1935-July, 1938. Director, Catholic Charitable Bureau, Boston, Mass.
- Doyle, Hugh Leo**, Boston. 1916-1921. Ordained May 26, 1921, Boston. Assistant, Immaculate Conception Parish, Malden, Mass.
- Doyle, Walter J.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Assistant, St. Philip Neri Parish, Waban, Mass.
- Drapeau, William E.**, Boston. 1911-1917. Ordained June 8, 1917, Boston. Pastor, St. John the Baptist's Parish, Lynn, Mass.
- Drazek, John**, Boston. 1911-1916. Ordained Aug. 8, 1916, St. Anne's Church, Waveland, Mass. Pastor, St. Michael's Parish, Lynn, Mass.
- Drennan, William Patrick**, Boston. 1905-1911. Ordained June 9, 1911, Boston. Chaplain, U. S. Army, World War I. Died Aug. 21, 1934, Assistant, Our Lady of Grace Parish, Chelsea, Mass.

- Driscoll, Francis Brendan**, Boston. 1924-1929. Ordained April 5, 1929, Boston. Assistant, St. Peter's Parish, Cambridge, Mass.
- Driscoll, Frederick George M.**, Boston. 1917-1923. Ordained June 20, 1923, St. John's Seminary, Brighton. Assistant, St. Peter's Parish, Cambridge, Mass.
- Driscoll, Frederick Leo**, Boston. 1917-1923. Ordained June 20, 1923, St. John's Seminary, Brighton. Died Aug. 27, 1938, Assistant St. Mark's Parish, Dorchester, Mass.
- Driscoll, Herbert Kenney Augustine**, Boston. 1917-1923. Ordained June 20, 1923, St. John's Seminary, Brighton. Assistant, St. Lawrence's Parish, Brookline, Mass.
- Driscoll, Jeremiah Leo**, Boston. 1907-1908. Ordained June 13, 1908, Boston. Died April 22, 1936, Pastor, St. John the Evangelist's Parish, North Chelmsford, Mass.
- Driscoll, John Joseph**, Boston. 1889-1893. Ordained Dec. 22, 1893, Boston. Died May 6, 1904, Assistant, St. Francis de Sales' Parish, Charlestown, Mass.
- Drohan, Nicholas Joseph**, Cleveland. 1885. Ordained May 26, 1888, Cleveland. Died Feb. 28, 1912, Pastor, St. Patrick's Parish, Hubbard, Ohio.
- Ducey, Patrick Richard**, Alton. (Springfield, Ill.). 1885. Ordained June 20, 1891, Buffalo. Died Dec. 17, 1908, Pastor, St. Mary's Parish, Marshall, Ill.
- Duffy, Michael Joseph**, Boston. 1900-1905. Ordained Dec. 22, 1905, Boston. Died Dec. 1, 1906, Absent on leave.
- Duffy, William James**, Boston. 1901-1904. Ordained Dec. 16, 1904, Boston. Died June 22, 1931, Pastor, St. John the Evangelist's Parish, Hopkinton, Mass.
- Duggan, Charles T.**, Boston. 1940-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, St. Monica's Parish, Methuen, Mass.
- Duggan, Matthew Charles**, Boston. 1913-1918. Ordained March 22, 1918, Boston. Died Aug. 6, 1938, Pastor, St. Raphael's Parish, West Medford, Mass.
- Duggan, Rt. Rev. Msgr. Thomas Stephen**, S.T.D., P.A., V.G., Hartford. 1886-1892. Ordained May 20, 1892, Boston. Made Domestic Prelate, April 7, 1914. Made Prothonotary Apostolic, April 13, 1935. S.T.D., St. Mary's Seminary, Baltimore, Md., 1929. Rector, St. Joseph's Cathedral, Hartford, Conn.
- Dumas, Leo Peter**, Boston. 1922-1925. Ordained June 5, 1925, Boston. Assistant, St. John the Evangelist's Parish, Newton, Mass.
- Dunford, James Edward**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Entered U. S. Army as Chaplain, Jan. 16, 1941.
- Dunn, Daniel Francis**, Boston. 1926-1931. Ordained June 5, 1931, Boston. Assistant, St. John's Parish, Roxbury, Mass.
- Dunn, Joseph Lawrence**, Boston. 1916-1921. Ordained May 26, 1921, Boston. Assistant, St. Joseph's Parish, Roxbury, Mass.
- Dunne, Edward Thomas**, Boston. 1922-1928. Ordained May 25, 1928, Boston. Assistant, St. Patrick's Parish, Lawrence, Mass.
- Dunne, John J.**, Boston. 1932-1939. Ordained May 3, 1939, Boston. Assistant, St. Thomas the Apostle Parish, Salem, Mass.
- Dunne, John T.**, Boston. 1936-1941. Ordained May 1, 1941, Boston. Entered U. S. Army as Chaplain, Aug. 22, 1944.
- Dunnigan, Arthur L.**, Boston. 1941-1943. Ordained Oct. 28, 1943, Boston. Assistant, Sacred Heart Parish, East Lexington, Mass.
- Dunnigan, Peter Charles**, Hartford. 1894-1895. Ordained Dec. 22, 1895, Hartford. Died Dec. 11, 1909, Assistant, St. Rose's Parish, Meriden, Conn.

- Duplessis, George Charles**, Boston. 1916-1920. Ordained June 3, 1920, Boston. Pastor, St. Alphonse's Parish, Beverly, Mass.
- Dupont, Emile Joseph**, Boston. 1910-1915. Ordained May 28, 1915, Boston. Absent on leave.
- Duran, John Francis**, Boston. 1896-1900. Ordained Dec. 21, 1900, Boston. Died March 19, 1930, Pastor, St. Francis Xavier Parish, South Weymouth, Mass.
- Durant, Michael Joseph**, Boston. 1928-1933. Ordained June 2, 1933, Boston. Assistant, St. Ann's Parish, Somerville, Mass.
- Durocher, Justin Charles**, Boston. 1927-1934. Ordained May 25, 1934, Boston. Entered U. S. Naval Reserve as Chaplain, Feb. 22, 1941.
- Dwyer, Leo Vincent Paul**, Boston. 1926-1932. Ordained May 27, 1932. Boston. Assistant, Sacred Heart Parish, Medford Hillside, Mass.
- Dwyer, Thomas A.**, Boston. 1931-1938. Ordained May 20, 1938, Boston. Assistant, St. Michael's Parish, North Andover, Mass.
- Dziok, John Stanislaus**, Boston. 1922-1923. Ordained Dec. 19, 1923, St. John's Seminary, Brighton. Pastor, St. Hedwig's Parish, Cambridge, Mass.
- Early, Joseph Patrick Lynch, S.T.L.**, Boston. 1901-1905. Ordained Dec. 22, 1905, Boston. S.T.L., Catholic University of America, Washington, D. C., 1907. Died March 6, 1934, Absent on leave.
- Egan, Francis Clare**, Boston. 1915-1921. Ordained May 26, 1921, Boston. Assistant, St. James' Parish, Boston, Mass.
- Engewald, Charles Francis**, Boston. 1923-1928. Ordained May 25, 1923, Boston. Entered U. S. Army as Chaplain, Sept. 28, 1942.
- English, Adrian W., O.P., S.T.Lr.** 1918-1920. Ordained June 9, 1927, St. Dominic's Church Washington. Entered Order of Preachers (O. P.), Aug. 16, 1920, S.T.L., College of Immaculate Conception, Washington, D. C., 1928. Professor, Providence College, Providence, R. I.
- Everard, George F.**, Boston. 1936-1942. Ordained May 1, 1942, Boston. Assistant, St. James' Parish, Arlington Heights, Mass.
- Evers, Henry Joseph**, Boston. 1919-1924. Ordained May 22, 1924, Boston. Assistant, St. Catherine's Parish, Charlestown, Mass.
- Fahey, James E., S.T.D.**, Boston. 1922-1924. Ordained April 16, 1927, St. John Lateran, Rome. S.T.D., University of Propaganda, Rome, Italy, 1927. Professor, St. John's Seminary, Oct. 3, 1927—Dec. 16, 1927. Administrator, St. Mary's Parish, Salem, Mass.
- Fahey, John Thomas**, Providence. 1890-1895. Ordained Dec. 20, 1895, Boston. Died April 29, 1941, Chaplain, The Mercy Home, Newport, R. I.
- Fahey, Timothy James Joseph**, Boston. 1893-1898. Ordained Dec. 16, 1898, Boston. Died Dec. 28, 1936, Pastor, Sacred Heart Parish, Roslindale, Mass.
- Fairbanks, Albert C.**, Boston. 1931-1938. Ordained May 20, 1938, Boston. Assistant, St. Joseph's Parish, Needham, Mass.
- Fallon, Thomas P.**, Boston. 1924-1930. Ordained April 11, 1930, Boston. Director, Catholic Charitable Bureau, Lynn, Mass.
- Farley, Luke A.**, Boston. 1939-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, St. Rita's Parish, Lowell, Mass.
- Farrell, John Joseph**, Boston. 1885-1889. Ordained June 22, 1889, Boston. Died July 14, 1930, Pastor, St. Paul's Parish, Dorchester, Mass.
- Farrell, John Michael**, Boston. 1895-1899. Ordained Dec. 22, 1899, Boston. Died Dec. 7, 1941, Pastor, St. Pius' Parish, Lynn, Mass.
- Farrell, Ralph William**, Boston. 1914-1920. Ordained June 3, 1920, Boston. Pastor, St. Joseph's Parish, Medway, Mass.

- Farrell, William Joseph**, Boston. 1898-1902. Ordained Dec. 19, 1902, Boston. Chaplain, U. S. Army, World War I. Died Feb. 12, 1933, Pastor, Sacred Heart Parish, Groton, Mass.
- Farrington, Joseph A.**, Boston. 1929-1935. Ordained May 22, 1935, Boston. Assistant, St. Luke's Parish, Waverley, Mass.
- Faulkner, William Francis**, Boston. 1922-1928. Ordained May 25, 1928, Boston. Died Dec. 24, 1937, Assistant, St. Mary's Parish, Waltham, Mass.
- Fearns, John Charles**, Boston. 1901-1906. Ordained Dec. 21, 1906, Boston. Died Feb. 11, 1941, Pastor, Immaculate Conception Parish, Newburyport, Mass.
- Federkiewicz, Stanislaus**, Hartford. 1907-1911. Ordained June 21, 1912, Baltimore. Died Dec. 27, 1938, Pastor, St. Joseph's Parish, Suffield, Conn.
- Feeney, John Francis**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Assistant, St. Theresa's Parish, West Roxbury, Mass.
- Feeney, John T., S.T.L.**, Boston. 1929-1931. Ordained Dec. 8, 1934, North American College Chapel, Rome. S.T.L., Gregorian University, Rome, Italy, 1935. Assistant, St. Patrick's Parish, West Lynn, Mass.
- Feeney, William J. S.**, Boston. 1927-1928. Ordained Dec. 8, 1931, North American College Chapel, Rome. Died Jan. 21, 1942, Assistant, Immaculate Conception Parish, Revere, Mass.
- Fegan, Walter Aloysius**, Boston. 1895-1900. Ordained Dec. 21, 1900, Boston. Died Jan. 26, 1923, Assistant, St. Charles Parish, Woburn, Mass.
- Ferris, Thomas Frederic**, Boston. 1916-1922. Ordained May 25, 1922, Boston. Assistant, St. Joseph's Parish, Medford, Mass.
- Filion, Henry Joseph**, Boston. 1905-1911. Ordained June 9, 1911, Boston. Pastor, Sacred Heart Parish, Amesbury, Mass.
- Finigan, Rt. Rev. Msgr. William Bernard**, Boston. 1900-1904. Ordained Dec. 16, 1904, Boston. Made Domestic Prelate, Dec. 17, 1944. Pastor, Blessed Sacrament Parish, Cambridge, Mass.
- Finn, William Henry**, Boston. 1926-1932. Ordained May 27, 1932, Boston. Assistant, Sacred Heart of Jesus Parish, East Cambridge, Mass.
- Finnegan, Francis W.**, Boston. 1932-1938. Ordained May 20, 1938, Boston. Assistant, St. Francis of Assisi Parish, Medford, Mass.
- Finnegan, Michael Francis**, Boston. 1921-1926. Ordained May 7, 1926, Boston. Assistant, St. Brigid's Parish, South Boston, Mass.
- Finnick, William Henry**, Boston. 1894-1899. Ordained Dec. 22, 1899, Boston. Died Feb. 3, 1940, Pastor, St. Bernard's Parish, Concord, Mass.
- Finnigan, Charles Adams Aloysius**, Boston. 1889-1894. Ordained Dec. 21, 1894, Boston. Pastor, St. Mary of the Angels Parish, Roxbury, Mass.
- FitzGerald, David Vincent**, Boston. 1912-1913. Ordained May 17, 1913, St. John's Seminary, Brighton. Pastor, St. Benedict's Parish, Somerville, Mass.
- Fitzgerald, Edward Joseph**, Springfield. 1885-1892. Ordained Dec. 24, 1892, Springfield. Died June 6, 1937, Pastor, St. John's Parish, Worcester, Mass.
- Fitzgerald, Gerald Mary Cushing, C.S.C.** 1916-1921. Ordained May 26, 1921, Boston, for the Archdiocese of Boston. Entered Congregation of the Holy Cross (C.S.C.), Nov. 24, 1933. Entered U. S. Army as Chaplain, July 6, 1943.
- Fitzgerald, John Joseph**, Hartford. 1890-1893. Ordained Dec. 22, 1893, Boston. Died May 9, 1937, Pastor, St. John the Baptist's Parish, Highwood, Conn.
- Fitzgerald, John Joseph**, Hartford. 1893-1896. Ordained Dec. 18, 1896, Boston. Died Feb. 3, 1937, Pastor, St. Rose's Parish, New Haven, Conn.

- Fitzgerald, John Joseph**, Boston. 1893-1894, 1896-1899. Ordained Dec. 22, 1899, Boston. Died March 15, 1936, Pastor, St. Ann's Parish, Wollaston, Mass.
- Fitzgerald, William J.**, Boston. 1932-1938. Ordained May 20, 1938, Boston. Assistant, St. John the Evangelist's Parish, Swampscott, Mass.
- Fitzgibbons, Joseph Michael**, Boston. 1906-1911. Ordained June 9, 1911, Boston. Pastor, St. Jerome's Parish, Arlington, Mass.
- Fitzpatrick, Denis Joseph**, Boston. 1917-1923. Ordained June 20, 1923, St. John's Seminary, Brighton. Assistant, St. Paul's Parish, Cambridge, Mass.
- Fitzpatrick, John J.**, Boston. 1925-1930. Ordained April 11, 1930, Boston. Entered U. S. Army as Chaplain, Aug. 22, 1944.
- Fitzsimons, James Francis**, Boston. 1902-1907. Ordained Dec. 20, 1907, Boston. Pastor, Immaculate Conception Parish, Winchester, Mass.
- Fitzsimons, William Carroll**, Hartford. 1890-1894. Ordained Dec. 21, 1894, Boston. Died Feb. 15, 1934, Pastor St. Joseph's Parish, New London, Conn.
- Flaherty, Anthony James**, Boston. 1924-1929. Ordained April 5, 1929, Boston. Director, Catholic Charitable Bureau, Somerville, Mass. Chaplain, Home for the Aged, Somerville, Mass.
- Flaherty, Edward B.**, Boston. 1931-1937. Ordained May 21, 1937, Boston. Entered U. S. Army as Chaplain, Dec. 18, 1940.
- Flaherty, Francis Nicholas**, Boston. 1919-1924. Ordained May 22, 1924, Boston. Entered U. S. Naval Reserve as Chaplain, Feb. 8, 1943.
- Flaherty, John A.**, Little Rock. 1911-1914. Ordained June 4, 1920, Little Rock. Died Aug. 24, 1939, Pastor, St. Joseph's Parish, Fayetteville, Arkansas.
- Flaherty, Matthew James, LL.D.**, Boston. 1885-1889. Ordained June 22, 1889, Boston. Professor, St. John's Seminary, 1898-1908. LL.D., Boston College, Chestnut Hill, Mass.. 1938. Pastor, St. Agnes' Parish, Arlington, Mass.
- Flaherty, Patrick Joseph**, Boston. 1914-1919. Ordained May 9, 1919, Boston. Pastor, St. Mary of the Sacred Heart Parish, South Hanover, Mass.
- Flaherty, Walter L.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Assistant, St. Gregory's Parish, Dorchester, Mass.
- Flanagan, William J.**, Boston. 1932-1938. Ordained May 20, 1938, Boston. Assistant, St. Mary's Parish, Charlestown, Mass.
- Flanigan, Charles J.**, Boston. 1931-1937. Ordained May 21, 1937, Boston. Professor, St. Sebastian's Country Day School for Boys, Newton, Mass. Chaplain, Academy of the Assumption, Wellesley Hills, Mass.
- Flannery, Edward Aloysius**, Hartford. 1890-1895. Ordained Jan. 20, 1895, Hartford. Died Oct. 19, 1926, Blessed Sacrament Parish, Waterbury, Conn.
- Flannery, James Henry**, Boston. 1892-1897. Ordained Dec. 17, 1897, Boston. Died May 18, 1934, Pastor, St. Stephen's Parish, Framingham, Mass.
- Fletcher, John Joseph**, Boston. 1904-1910. Ordained May 20, 1910, Boston. Pastor, Immaculate Conception Parish, Malden, Mass.
- Flood, John Joseph**, Boston. 1894-1898. Ordained Dec. 16, 1898, Boston. Died Oct. 12, 1938, Pastor, St. John the Evangelist's Parish, Wellesley Hills, Mass.
- Flynn, Ambrose B.**, Boston. 1937-1942. Ordained May 1, 1942, Boston. Assistant, St. Anthony's Parish, Cohasset, Mass.
- Flynn, Daniel Anthony**, Boston. 1920-1925. Ordained June 5, 1925, Boston. Assistant, St. Brigid's Parish, South Boston, Mass.

- Flynn, Edwin Arthur**, Hartford. 1909-1911. Ordained May 31, 1915, Hartford. Chaplain, U. S. Army, World War I. Pastor, Immaculate Conception Parish, Terryville, Conn.
- Flynn, George Francis**, Springfield. 1893. Ordained Dec. 22, 1893, Boston. Died July 29, 1944, Pastor, St. Bernard's Parish, Worcester, Mass.
- Flynn, John Joseph**, Boston. 1907-1913. Ordained March 18, 1913, Boston. Died March 3, 1943, Pastor, St. Edward's Parish, Montello, Mass.
- Flynn, Leo Barry Benedict**, Boston. 1924-1929. Ordained April 5, 1929, Boston. Assistant, St. Mary, Star of the Sea Parish, East Boston, Mass.
- Flynn, Maurice Francis**, Boston. 1898-1902. Ordained Dec. 19, 1902, Boston. Died April 5, 1925, Assistant, St. Patrick's Parish, Roxbury, Mass.
- Flynn, Maurice Joseph**, Boston. 1915-1920. Ordained June 3, 1920, Boston. Pastor, Sacred Heart Parish, Groton, Mass.
- Flynn, Thomas Augustine**, Boston. 1911-1916. Ordained June 2, 1916, Boston. Pastor, St. John's Parish, Roxbury, Mass.
- Flynn, William Henry**, Boston. 1903-1906. Ordained Dec 21, 1906, Boston. Died Nov. 21, 1942, Pastor, Holy Family Parish, Rockland, Mass.
- Fogarty, John J.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Assistant, Immaculate Conception Parish, Revere, Mass.
- Foley, Cornelius A.**, Boston. 1913-1917. Ordained June 8, 1917, Boston. Died Dec. 12, 1941, Pastor, St. Mary's Parish, Chelmsford, Centre, Mass.
- Foley, Daniel R.**, Boston. 1930-1934, 1939-1942. Ordained May 1, 1942, Boston. Assistant, St. Rose's Parish, Chelsea, Mass.
- Foley, Francis Peter**, Boston. 1915-1920. Ordained June 3, 1920, Boston. Absent on leave.
- Foley, George Herbert**, Columbus. 1926-1931. Ordained April 13, 1932, Columbus. Pastor, St. Joseph's Parish, Sugar Grove, Ohio.
- Foley, Jeremiah Francis**, Boston. 1926-1931. Ordained June 5, 1931, Boston. Assistant, Patronage of St. Joseph Parish, Somerville, Mass.
- Foley, John E.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Assistant, Holy Name Parish, West Roxbury, Mass.
- Foley, John I.**, Boston. 1936-1941. Ordained May 1, 1941, Boston. Entered U. S. Army as Chaplain, March 19, 1945.
- Foley, Joseph C.**, Boston. 1939-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, Mary Immaculate of Lourdes Parish, Newton Upper Falls, Mass.
- Foley, Peter James**, Boston. 1894-1898. Ordained Dec. 16, 1898, Boston. Died Sept. 1, 1940, Pastor, Immaculate Conception Parish, Salem, Mass.
- Foley, Thomas Matthew**, Boston. 1922-1927. Ordained May 20, 1927, Boston. Assistant, St. Cecilia's Parish, Boston, Mass.
- Foley, William Blaise**, Boston. 1918-1924. Ordained May 22, 1924, Boston. Entered U. S. Army as Chaplain, March 14, 1943.
- Foley, William James**, Boston. 1893-1898. Ordained Dec. 16, 1898, Boston. Died May 7, 1940, Pastor, St. Benedict's Parish, Somerville, Mass.
- Foley, William James Aloysius**, Boston. 1904-1910. Ordained May 20, 1910, Boston. Pastor, St. Michael's Parish, Avon, Mass.
- Ford, Ernest Aloysius**, Boston. 1926-1932. Ordained May 27, 1932, Boston. Assistant, St. Clement's Parish, West Somerville, Mass.
- Ford, Thomas Joseph**, Boston. 1912-1918. Ordained March 22, 1918, Boston. Pastor, Blessed Sacrament Parish, Saugus, Mass.
- Fox, William J.**, Hartford. 1900-1901. Ordained July 26, 1904, Hartford. Pastor, St. Aloysius Parish, New Canaan, Conn.

- Fraher, Edward Joseph**, Boston. 1900-1904. Ordained Dec. 16, 1904. Boston. Died Feb. 10, 1942, Pastor, St. Thomas Parish, Salem, Mass.
- Frawley, Frederick Leo**, Boston. 1925-1930. Ordained April 11, 1930, Boston. Died Jan. 7, 1941, Chaplain, House of the Angel Guardian, Jamaica Plain, Mass.
- Frawley, John L.**, Boston. 1929-1935. Ordained May 22, 1935, Boston. Assistant, St. Columbkille's Parish, Brighton, Mass.
- Frawley, Thomas Patrick**, Boston. 1914-1918. Ordained Oct. 20, 1918, St. John's Seminary, Brighton. Died April 28, 1932, Assistant, St. John's Parish, Peabody, Mass.
- Fredette, Joseph Eugene**, Boston. 1920-1926. Ordained May 7, 1926, Boston. Died Dec. 12, 1937, Assistant, St. Mary's Parish, Marlboro, Mass.
- Furlong, Very Rev. Msgr. Walter Joseph**, Boston. 1921-1926. Ordained May 7, 1926. Boston. Professor, St. John's Seminary, Dec. 17, 1928+. Made Papal Chamberlain, Dec. 17, 1944. Diocesan Master of Ceremonies. Dean, St. Clement's Hall, Brighton, Mass., Sept. 14, 1940+.
- Gaffney, Charles Borromeo**, Boston. 1916-1921. Ordained May 26, 1921, Boston. Died July 12, 1934, Assistant, SS. Peter and Paul Parish, South Boston, Mass.
- Gallagher, John F.**, Boston. 1938-1943. Ordained Jan. 6, 1943, Boston. Assistant, St. Mary of the Assumption Parish, Nantasket, Mass.
- Gallagher, Hugh Joseph**, Boston. 1912-1913. Ordained May 17, 1913, St. John's Seminary, Brighton. Died Dec. 4, 1919, Absent on leave.
- Gallagher, Ralph James**, Boston. 1923-1929. Ordained April 5, 1929, Boston. Assistant, St. Agatha's Parish, East Milton, Mass.
- Galligan, Charles John**, Boston. 1891-1895. Ordained Dec. 20, 1895, Boston. Pastor, St. Margaret's Parish, Lowell, Mass.
- Gallivan, Andrew P.**, Boston. 1939-1943. Ordained Oct. 28, 1943, Boston. Assistant, St. Colman's Parish, Brockton, Mass.
- Gallivan, George P.**, Boston. 1930-1936. Ordained May 22, 1936, Boston. Entered U. S. Army as Chaplain, May 3, 1943.
- Galvin, Edward S.**, Boston. 1930-1936. Ordained May 22, 1936, Boston. Entered U. S. Army as Chaplain, Sept. 20, 1943.
- Galvin, Myles Paul**, Hartford. 1908-1911. Ordained June 24, 1913, Hartford. Pastor, St. John's Parish, Watertown, Conn.
- Gamache, Peter Calixtus**, Manchester. 1906-1909. Ordained Sept. 18, 1909, Manchester. Chaplain, U. S. Army, World War I. Pastor, St. Francis Xavier's Parish, Nashua, N. H.
- Garrahan, Thomas Christopher**, Boston. 1898-1902. Ordained Dec. 19, 1902, Boston. Pastor, St. Andrew's Parish, North Billerica, Mass.
- Garrick, Francis Joseph**, Boston. 1908-1912. Ordained Nov. 30, 1912, St. John's Seminary, Brighton. Died Oct. 1, 1918, Assistant, St. James' Parish, Haverhill, Mass.
- Garrick, John William**, Boston. 1915-1920. Ordained June 3, 1920, Boston. Pastor, St. John the Baptist's Parish, Essex, Mass.
- Garrity, James Joseph Aloysius**, Boston. 1928-1934. Ordained May 25, 1934, Boston. Assistant, St. Charles' Parish, Woburn, Mass.
- Garrity, John Joseph**, Boston. 1884-1888. Ordained June 23, 1888, Boston. Died March 3, 1904, Assistant, Assumption Parish, East Boston, Mass.
- Garrity, Thomas Francis**, Boston. 1910-1916. Ordained June 2, 1916, Boston. Pastor, St. Polycarp's Parish, Somerville, Mass.
- Gately, Francis J.**, Burlington. 1935-1936. Ordained March 3, 1945, Burlington. Assistant, St. Mary's Parish, Middlebury, Vt.
- Gately, George Andrew**, Boston. 1901-1906. Ordained June 9, 1906, St. John's Seminary, Brighton. Pastor, St. Mary of the Hills Parish, Milton, Mass.

- Gauthier, Francis X.**, Boston. 1911-1917. Ordained June 8, 1917, Boston. Assistant, St. John the Evangelist's Parish, Hopkinton, Mass.
- Gauthier, Victor T.**, Boston. 1938-1943. Ordained Oct. 28, 1943, Boston. Assistant, St. Louis' Parish, Lowell, Mass.
- Gearan, Jeremiah F.**, Boston. 1925-1930. Ordained April 11, 1930, Boston. Entered U. S. Naval Reserve as Chaplain, Feb. 1, 1943.
- Geary, James Edward**, Boston. 1926-1931. Ordained June 5, 1931, Boston. Absent on leave.
- Geegan, John J.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Entered U. S. Army as Chaplain, Aug. 22, 1944.
- Geswell, Richard Frederick Hugh**, Boston. 1917-1923. Ordained June 20, 1923, St. John's Seminary, Brighton. Died April 15, 1939, Assistant, St. John the Evangelist's Parish, North Cambridge, Mass.
- Giard, Noel J.**, Boston. 1929-1936. Ordained May 22, 1936, Boston. Assistant, Sacred Heart Parish, Amesbury, Mass.
- Gibbons, John Matthew**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Absent on leave.
- Gifford, Irving Leo Ignatius, S.T.D.**, Boston. 1906-1907. Ordained June 10, 1911, St. John Lateran, Rome. S.T.D., University of Propaganda, Rome, Italy, 1911. Pastor, Sacred Heart Parish, Atlantic, Mass.
- Gilbride, Michael Charles**, Boston. 1892-1896. Ordained Dec. 18, 1896, Boston. Died June 5, 1924, Pastor, St. Mary's Parish, Collinsville, Mass.
- Gill, Jerome P.**, Boston. 1928-1934. Ordained May 25, 1934, Boston. Entered U. S. Naval Reserve as Chaplain, Oct. 6, 1941.
- Gill, Rt. Rev. Msgr. Walter Howard, V.F.**, Boston. 1900-1904. Ordained Dec. 16, 1904, Boston. Made Domestic Prelate, Nov. 3, 1939. Pastor, St. Patrick's Parish, Brockton, Mass.
- Gillis, James Martin, C.S.P., S.T.L., LL.D., Litt.D.** 1896-1898. Ordained Dec. 21, 1901, St. Paul's Church, New York. S.T.L., Catholic University of America, Washington, D. C., 1903. Litt.D., Mt. St. Vincent College, New York, N. Y., 1934; Fordham College, New York, N. Y., 1935; St. Francis College, Brooklyn, N. Y., 1935; St. Benedict's, Atchison, Kansas, 1940; Boston College, Chestnut Hill, Mass., 1941. LL.D., University of Detroit, Detroit, Mich., 1940. Editor, *The Catholic World*, New York, N. Y.
- Gleason, Matthew Joseph**, Boston. 1896-1900. Ordained Dec. 21, 1900, Boston. Pastor, St. Margaret's Parish, Beverly Farms, Mass.
- Gleason, Michael Matthew**, Peoria. 1894-1897. Ordained Jan. 13, 1899, St. Mary's Seminary, Baltimore. Died Oct. 22, 1908, Pastor, Our Lady of Lourdes Parish, Gibson City, Ill.
- Gleason, Timothy Cleveland**, Boston. 1914-1918. Ordained Oct. 20, 1918, St. John's Seminary, Brighton. Pastor, Sacred Heart Parish, Middleboro, Mass.
- Glennon, Charles F.**, Boston. 1929-1935. Ordained May 22, 1935, Boston. Entered U. S. Army, June 7, 1943.
- Glennon, James George**, Boston. 1923-1928. Ordained May 25, 1928, Boston. Assistant, Immaculate Conception Parish, Marlboro, Mass.
- Glennon, John Edward, O.S.A.** 1930-1933. Ordained Sept. 28, 1938, Augustinian Chapel, Washington. Augustinian Mission Band, Villanova, Pa.
- Glynn, Lawrence Joseph**, Boston. 1889-1893. Ordained Dec. 22, 1893, Boston. Died July 22, 1928, Assistant, St. John the Evangelist's Parish, North Cambridge, Mass.
- Godfrey, Edward M.**, Boston. 1931-1937. Ordained May 21, 1937, Boston. Entered U. S. Naval Reserve as Chaplain, Aug. 22, 1944.
- Golden, Daniel Joseph**, Boston. 1912-1918. Ordained March 22, 1918, Boston. Pastor, St. Peter's Parish, Plymouth, Mass.
- Golding, Thomas Joseph**, Boston. 1895-1899. Ordained Dec. 22, 1899, Boston. Pastor, St. Francis of Assisi Parish, Medford, Mass.

- Gorham, John Patrick**, Boston. 1892-1896. Ordained Dec. 18, 1896, Boston. Died June 5, 1931, Pastor, St. Charles' Parish, Woburn, Mass.
- Gorman, William Joseph**, Boston. 1922-1928. Ordained May 25, 1928, Boston. Assistant Procurator and Procurator, St. John's Seminary, Oct. 31, 1930-Sept. 18, 1944. Assistant, St. James' Parish, Medford, Mass.
- Gormley, Philip Joseph**, Boston. 1888-1892. Ordained Dec. 16, 1892, Boston. Died Jan. 8, 1911, Pastor, St. Patrick's Parish, Lynn, Mass.
- Gough, Joseph F.**, Boston. 1930-1936. Ordained May 22, 1936, Boston. Entered U. S. Army as Chaplain, March 19, 1945.
- Grady, Henry Thomas**, Boston. 1885-1887. Ordained Dec. 21, 1889, Baltimore. Died Dec. 24, 1929, Pastor, Most Precious Blood Parish, Hyde Park, Mass.
- Grady, John P.**, Trenton. 1908-1910. Ordained June 1, 1912, New York. Died Sept. 20, 1924, Pastor, St. Gabriel's Parish, Bradevelt, N. J.
- Grady, Thomas B.**, Boston. 1931-1938. Ordained May 20, 1938, Boston. Assistant, St. Stephen's Parish, Framingham, Mass.
- Grady, Rt. Rev. Msgr. William Francis**, Newark. 1894-1898. Ordained Dec. 16, 1898, Boston, for the Diocese of Springfield, Mass. Incardinated into Diocese of Newark, Feb., 1902. Made Domestic Prelate, July 6, 1941. Pastor, Our Lady of Sorrows Parish, South Orange, N. J.
- Graf, Francis M.**, Boston. 1930-1937. Ordained May 21, 1937, Boston. Entered U. S. Naval Reserve as Chaplain, June 26, 1944.
- Graham, John Joseph**, Boston. 1885-1889. Ordained June 22, 1889, Boston. Died Jan. 15, 1932, Pastor, St. James' Parish, Haverhill, Mass.
- Grant, William Hugh, S.T.L.**, Boston. 1896-1901. Ordained Dec. 23, 1901, Boston. S.T.L., Catholic University of America, Washington, D. C., 1903. Died May 24, 1928, Pastor, St. Mary's Parish, Ayer, Mass.
- Granville, William A.**, Boston. 1938-1943. Ordained Oct. 28, 1943, Boston. Professor, St. John's Seminary, Brighton, Mass., Feb. 1, 1945+.
- Gray, George B.**, Boston. 1937-1942. Ordained May 1, 1942, Boston. Assistant, St. Mary's Parish, Franklin, Mass.
- Greene, Francis John**, Boston. 1926-1932. Ordained May 27, 1932, Boston. Assistant, St. Theresa's Parish, West Roxbury, Mass.
- Gricius, Joseph Anthony**, Boston. 1893-1895. Ordained June 8, 1895, Boston. Died, Absent.
- Griffin, Christopher P.**, Boston. 1931-1938. Ordained May 20, 1938, Boston. Assistant, St. Catherine of Siena Parish, Norwood, Mass.
- Griffin, Edmund H.**, Boston. 1928-1935. Ordained May 22, 1935, Boston. Assistant, Our Lady of Grace Parish, Chelsea, Mass.
- Griffin, John Francis**, Springfield. 1893-1898. Ordained Sept. 18, 1898, Springfield. Died Oct. 20, 1924, Pastor, All Saints' Parish, Ware, Mass.
- Griffin, Michael Richard**, Manchester. 1907-1908. Ordained June 13, 1908, Manchester. Pastor, St. Patrick's Parish, Newport, N. H.
- Griffin, Thomas F.**, Erie. 1932-1933. Ordained May 26, 1938, Erie. Assistant, St. Brigid's Parish, Meadville, Pa.
- Griffin, Thomas Leo**, Boston. 1909-1915. Ordained May 28, 1915, Boston. Pastor, St. Anne's Parish, South Peabody, Mass.
- Grikis, Edward Vladislaus**, Hartford. 1906-1907. Ordained June 17, 1911, Seminary of SS. Cyril and Methodius, Orchard Lake, Michigan. Died Jan. 11, 1931, Pastor, St. Andrew's Parish, New Britain, Conn.
- Grillo, Joseph Thomas Teixeira**, Boston. 1919-1923. Ordained June 20, 1923, St. John's Seminary, Brighton. Pastor, St. Anthony's Parish, Lowell, Mass.
- Grimes, James Francis**, Boston. 1913-1919. Ordained May 9, 1919, Boston. Pastor, St. Thomas Aquinas' Parish, Bridgewater, Mass.

- Gross, William Louis, Boston. 1916-1922. Ordained May 25, 1922, Boston. Assistant, Our Lady of the Presentation Parish, Brighton, Mass.
- Guarcello, Russell V., Boston. 1939-1943. Ordained Oct. 28, 1943, Boston. Assistant, St. Mary's Parish, Plymouth, Mass.
- Guarino, Philip A., S.T.L., Boston. 1927-1929. Ordained Dec. 8, 1932. North American College Chapel, Rome, S.T.L., Gregorian University, Rome, Italy, 1933. Absent.
- ✠ GUERTIN, MOST REV. GEORGE ALBERT, D.D., Manchester. 1888-1892. Ordained Dec. 17, 1892, Manchester. First alumnus of St. John's Seminary to be raised to episcopate. Elected to the See of Manchester, N. H., Jan. 2, 1907. Consecrated, March 19, 1907, Manchester, by Archbishop Diomedeo Falconio, O.F.M., titular archbishop of Larissa and Apostolic Delegate to the United States, assisted by Bishop Matthew Harkins, of Providence, and Bishop Michael Tierney, of Hartford. Died Aug. 6, 1931, Bishop of Manchester, N. H.
- Guinan, Lawrence Aloysius, Hartford. 1889-1891. Ordained Dec. 22, 1894, Baltimore. Died Aug. 12, 1918, Pastor, Holy Angels Parish, South Meriden, Conn.
- Gunn, William Wallace, Boston. 1909-1915. Ordained May 28, 1915, Boston. Pastor, Immaculate Conception Parish, Stoughton, Mass.
- Haberstroh, Andrew Frederic, S.T.L., Boston. 1892-1896. Ordained Dec. 18, 1896, Boston. S.T.L., Catholic University of America, Washington, D. C., 1898. Died Sept. 27, 1923, Pastor, St. Joseph's Parish, Kingston, Mass.
- Hackett, Edmund F., Boston. 1930-1936. Ordained May 22, 1936, Boston. Assistant, St. Francis of Assisi Parish, Medford, Mass.
- Hackett, Rt. Rev. Msgr. Edward James, S.T.D., P.A., V.G., Mobile. 1902-1907. Ordained Oct. 25, 1907, St. John's Seminary, Brighton. Made Domestic Prelate, May 1, 1928. Made Prothonotary Apostolic, March 5, 1937. S.T.D., Springhill College, Spring Hill, Ala., 1930. Pastor, Cathedral of Immaculate Conception, Mobile, Ala.
- Hagan, Arthur Joseph, Boston. 1927-1933. Ordained June 2, 1933, Boston. Assistant, St. Margaret's Parish, Dorchester, Mass.
- Haley, George William, Boston. 1892-1897. Ordained Dec. 17, 1897, Boston. Died Jan. 6, 1928, Pastor, St. Michael's Parish, North Andover, Mass.
- Haley, Russell Thomas, Boston. 1920-1925. Ordained June 5, 1925, Boston. Assistant, St. James' Parish, Salem, Mass.
- Halloran, Florence Joseph, LL.D., Boston. 1888. Ordained Sept. 26, 1893, St. Peter's Church, Dorchester. LL.D. (hon.), Boston College, Chestnut Hill, Mass., 1938. Pastor, St. Joseph's Parish, Wakefield, Mass.
- Hamel, J. Arthur, Boston. 1940-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, St. Therese's Parish, Dracut, Mass.
- Hamel, Norbert Joseph, Fall River. 1907-1911. Ordained June 10, 1911, Fall River. Pastor, St. Theresa's Parish, New Bedford, Mass.
- Hamilton, Alexander Joseph, Boston. 1886-1891. Ordained June 26, 1891, Boston. Pastor, St. Margaret's Parish, Campello, Mass.
- Hamilton, James Joseph, Boston. 1922-1927. Ordained May 20, 1927, Boston. Assistant, St. Joseph's Parish, East Woburn, Mass.
- Haney, James Francis, Boston. 1899-1904. Ordained Dec. 16, 1904, Boston. Died April 8, 1944, Pastor, St. Joseph's Parish, Belmont, Mass.
- Hanley, Joseph Bernard, Boston. 1927-1935. Ordained May 22, 1935, Boston. Absent on leave.
- Hanley, Patrick Aloysius, Providence. 1899-1904. Ordained June 29, 1904, Providence. Pastor, Holy Trinity Parish, Central Falls, R. I.

- Hannawin, Francis Patrick**, Boston. 1885-1889. Ordained June 22, 1889, Boston. Died March 1, 1929, Pastor, St. Mary's Parish, Randolph, Mass.
- Hannigan, Daniel H.**, Boston. 1935-1941. Ordained May 1, 1941, Boston. Professor, St. Sebastian's Country Day School for Boys, Newton, Mass. Chaplain, Marycliff Academy, Arlington Heights, Mass.
- Hargedon, Augustine Stephen**, Boston. 1916-1921. Ordained May 26, 1921, Boston. Assistant, St. Ann's Parish, Neponset, Mass.
- Harkins, Francis J.**, Boston. 1929-1935. Ordained May 22, 1935, Boston. Entered U. S. Army as Chaplain, April 26, 1943.
- Harkins, Howland John**, Boston. 1909-1910. Ordained May 20, 1910, Boston. Died Oct. 23, 1913, Assistant, St. Joseph's Parish, Lynn, Mass.
- Harkins, John Joseph**, Boston. 1888-1892. Ordained Dec. 16, 1892, Boston. Died Jan. 24, 1912, Pastor, St. Margaret's Parish, Lowell, Mass.
- Harrigan, John Henry**, Boston. 1889-1893. Ordained Dec. 22, 1893, Boston. Died March 24, 1937, Pastor, St. Ambrose's Parish, Dorchester, Mass.
- Harrington, Cornelius J.**, Boston. 1938-1943. Ordained Oct. 28, 1943, Boston. Assistant, Infant Jesus Parish, Brookline, Mass.
- Harrington, Edward E.**, Boston 1930-1936. Ordained May 22, 1936, Boston. Entered U. S. Army as Chaplain, Aug. 22, 1944.
- Harrington, Edward Thomas Benedict**, Boston. 1923-1929. Ordained April 5, 1929, Boston. Chaplain, Regis College, Weston, Mass.
- Harrington, James Philip**, Providence. 1892-1897. Ordained Dec. 17, 1897, Boston. Absent.
- Harrington, John Joseph**, Boston. 1897-1902. Ordained Dec. 19, 1902, Boston. Died Nov. 23, 1944, Assistant, SS. Peter and Paul's Parish, South Boston, Mass.
- Harris, Ralph Vincent**, Boston. 1927-1928. Ordained May 25, 1928, Boston. Died Jan. 10, 1941, Absent on leave.
- Harris, Raymond Raphael**, Steubenville. 1926-1931. Ordained April 13, 1932, Columbus, for the Diocese of Columbus. Became member of new Diocese of Steubenville upon its erection, Jan. 4, 1945. Pastor, Sacred Heart Parish, Neffs, Ohio.
- Harris, Richard Francis**, Portland. 1885-1886. Ordained March 15, 1890, Philadelphia, as an Augustinian. Incardinated into Diocese of Wheeling, Jan. 19, 1895. Later incardinated into Portland, Maine, Diocese. Died Jan. 27, 1927, Absent on leave.
- Harrison, Leo S.**, Boston. 1930-1936. Ordained May 22, 1936, Boston. Assistant, St. Margaret's Parish, Lowell, Mass.
- Hart, Edward Vincent**, Boston. 1924-1929. Ordained April 5, 1929, Boston. Assistant, St. Patrick's Parish, West Lynn, Mass.
- Hart, Francis Stephen Aloysius**, Boston. 1889-1894. Ordained Dec. 21, 1894, Boston. Died Oct. 1, 1931, Pastor, St. Patrick's Parish, Cambridge, Mass.
- Hart, James P.**, Boston. 1936-1941. Ordained May 1, 1941, Boston. Assistant, St. Thomas Aquinas' Parish, Nahant, Mass.
- Hart, John Joseph**, Boston. 1922-1928. Ordained May 25, 1928, Boston. Assistant, Sacred Heart Parish, Roslindale, Mass.
- Hart, Peter F.**, Boston. 1929-1936. Ordained May 22, 1936, Boston. Assistant, Most Blessed Sacrament Parish, Hough's Neck (Quincy), Mass.
- Hartigan, Edward F.**, Boston. 1936-1942. Ordained May 1, 1942, Boston. Assistant, Most Blessed Sacrament Parish, Greenwood, Mass.
- Hartigan, Edward Michael**, Boston. 1913-1917. Ordained June 8, 1917, Boston, Chaplain, U. S. Army, World War I. Pastor, St. Jerome's Parish, North Weymouth, Mass.
- Harvey, Bernard F.**, Boston. 1929-1936. Ordained May 22, 1936, Boston. Entered U. S. Army as Chaplain, Sept. 20, 1943.

- Harvey, James A.**, Erie. 1898-1899. Ordained Dec., 1902. St. Bonaventure Seminary, Alleghany, N. Y. Died March 12, 1917, Pastor, St. Joseph's Parish, Mt. Jewett, Pa.
- Hasenfus, Waldo Clemens**, Boston. 1906-1912. Ordained June 15, 1912, Boston. Pastor, St. Matthew's Parish, Dorchester, Mass.
- Hassett, Edwin P.**, Boston. 1912-1917. Ordained June 8, 1917, Boston. Died Jan. 5, 1919, Assistant, Holy Family Parish, Rockland, Mass.
- Hausman, John D.**, Boston. 1935-1937, 1939-1943. Ordained Jan. 6, 1943, Boston. Assistant, Blessed Sacrament Parish, Saugus, Mass.
- Havey, Francis Patrick, S.S., S.T.D.** 1885-1889. Ordained June 22, 1889, Boston, for the Diocese of Hartford. Entered Sulpicians (S.S.), June, 1898. S.T.D., St. Mary's Seminary, Baltimore, Md., 1905. Professor, St. John's Seminary, 1904-1911; President, 1906-1911. Died March 13, 1945, St. Mary's Seminary, Roland Park, Baltimore, Md.
- Hawes, Joseph Daniel**, Boston. 1918-1920. Ordained June 3, 1920, Boston. Pastor, St. Mary of the Assumption Parish, Collinsville, Mass.
- Hawko, Richard John**, Boston. 1923-1929. Ordained April 5, 1929, Boston. Entered U. S. Army as Chaplain, March 16, 1941.
- Hayes, William T.**, Boston. 1939-1943. Ordained Oct. 28, 1943, Boston. Died Dec. 22, 1944, Assistant, St. Mary of the Sacred Heart Parish, South Hanover, Mass.
- Haynes, Edmund Joseph**, Boston. 1919-1925. Ordained June 5, 1925, Boston. Assistant, St. Paul's Parish, Cambridge, Mass.
- Heagney, Thomas James**, Boston. 1912-1918. Ordained March 22, 1918, Boston. Pastor, St. Joseph's Parish, Holbrook, Mass.
- Healy, Joseph William**, Boston. 1923-1929. Ordained April 5, 1929, Boston. Assistant, St. Mary's Parish, Waltham, Mass.
- Healy, Thomas Leo, C.S.P.** 1895-1899. Ordained Dec. 21, 1901, St. Paul's Church, New York. Died about 1926, Absent.
- Heany, Charles Patrick**, Boston. 1892-1896. Ordained Dec. 18, 1896, Boston. Died June 2, 1943, Pastor, St. Charles' Parish, Woburn, Mass.
- Heenan, Michael Joseph**, Boston. 1911-1916. Ordained June 2, 1916, Boston. Died July 28, 1932, Assistant, St. Joseph's Parish, Lynn, Mass.
- Heffernan, Daniel Joseph**, Boston. 1896-1901. Ordained Dec. 20, 1901, Boston. Died May 5, 1929, Pastor St. Andrew's Parish, North Billerica, Mass.
- Heffernan, David Raphael**, Boston. 1890-1895. Ordained Dec. 20, 1895, Boston. Died March 3, 1924, Pastor, St. James' Parish, Arlington Heights, Mass.
- Hegarty, Francis J.**, Camden. 1930-1933. Ordained May 21, 1936, Trenton, for the Diocese of Trenton. Became member of new Diocese of Camden upon its erection, Dec. 9, 1937. Diocesan Superintendent of Schools, Camden, N. J.
- Hemond, Joseph Emile O.**, Boston. 1931-1937. Ordained May 21, 1937, Boston. Assistant, St. Louis' Parish, Lowell, Mass.
- Henihan, Charles F.**, Boston. 1929-1936. Ordained May 22, 1936, Boston. Assistant, Sacred Heart Parish, Watertown, Mass.
- Hennessey, James G., S.T.D.**, Boston. 1925-1926. Ordained Dec. 20, 1930, St. John Lateran, Rome. S.T.D., University of Propaganda, Rome, Italy, 1931. Absent on leave: Catholic Mission, Buka Passage, Bougainville, New Guinea Territory.
- Hennessey, John Patrick**, Boston. 1918-1924. Ordained May 22, 1924, Boston. Died Feb. 18, 1940, Assistant, St. Anne's Parish, Neponset, Mass.
- Hennessey, Philip Gerald**, Boston. 1927-1933. Ordained June 2, 1933, Boston. Died Aug. 25, 1941, Assistant, Our Lady, Comforter of the Afflicted Parish, Waltham, Mass.

- Hennessey, Cornelius Francis**, Boston. 1886-1892. Ordained May 20, 1892, Boston. Died Sept. 27, 1903, Assistant, St. Patrick's Parish, Brockton, Mass.
- Hennon, Herbert Aloysius**, Manchester. 1898-1900. Ordained June 9, 1900, Manchester. Pastor, St. Paul's Parish, Franklin, N. H.
- Herlihy, Bernard C.**, Boston. 1938-1943. Ordained Oct. 28, 1943, Boston. Assistant, St. Joseph's Parish, Medway, Mass.
- Herlihy, Cornelius Jeremiah**, Boston. 1891-1896. Ordained Dec. 18, 1896, Boston. Died Nov. 30, 1932, Absent on leave.
- Herlihy, Daniel Francis**, Boston. 1918-1923. Ordained June 20, 1923, St. John's Seminary, Brighton. Died Dec. 19, 1933, Assistant, St. Mary of the Assumption Parish, Brookline, Mass.
- Herlihy, Jeremiah John**, Boston. 1902-1907. Ordained Dec. 20, 1907, Boston. Died Oct. 27, 1942, Pastor, Our Lady of Sorrows Parish, Sharon, Mass.
- Hichens, Richard Henry**, Boston. 1927-1930. Ordained April 11, 1930, Boston. Assistant, St. Angela's Parish, Mattapan, Mass.
- ✠ **HICKEY, MOST REV. WILLIAM AUGUSTINE, D.D.**, Providence. 1893. Ordained Dec. 22, 1893, Boston, for the Diocese of Springfield, Mass. Fifth Alumnus of St. John's Seminary to be raised to episcopate. Elected to the titular See of Claudopolis, March 10, 1919, and named coadjutor bishop of Providence, with right of succession. Consecrated, April 10, 1919, Providence, by Bishop Thomas Daniel Beaven, of Springfield, Mass., assisted by Bishop Louis Sebastian Walsh, of Portland, Maine, and Bishop Daniel Francis Feehan, of Fall River. Succeeded to the See of Providence, May 25, 1921. Died Oct. 4, 1933, Bishop of Providence, R. I.
- Hicks, James Alfred**, Boston. 1916-1922. Ordained May 25, 1922, Boston. Assistant, St. Teresa of the Child Jesus Parish, Watertown, Mass.
- Higgins, Albert J.**, Boston. 1920-1922. Ordained May 2, 1926, Rome. Assistant, St. Anthony's Parish, Allston, Mass.
- Higgins, Edmund M.**, Boston. 1931-1938. Ordained May 20, 1938, Boston. Assistant, Sacred Heart Parish, Bradford, Mass.
- Higgins, James**, Boston. 1898-1903. Ordained Dec. 18, 1903, Boston. Died Aug. 9, 1926, Assistant, Sacred Heart of Jesus Parish, East Cambridge, Mass.
- Higgins, Patrick Joseph**, Little Rock. 1908. Ordained May, 1910, Little Rock. Absent on leave: De Paul Sanitarium, New Orleans, La.
- Higgins, Patrick Thomas**, Boston. 1890-1895. Ordained Dec. 20, 1895, Boston. Died June 30, 1924, Pastor, St. Francis of Assisi Parish, South Braintree, Mass.
- Hilton, Robert Chadwick**, Boston. 1927-1932. Ordained May 27, 1932, Boston. Assistant, St. James' Parish, Salem, Mass.
- Hinchcliffe, Robert Leo**, Boston. 1914-1921. Ordained May 26, 1921, Boston. Assistant, St. Bernadette's Parish, North Randolph, Mass.
- Hobbs, Frederick J.**, Boston. 1929-1935. Ordained May 22, 1935, Boston. Assistant, Our Lady of the Presentation Parish, Brighton, Mass.
- Hodgkinson, William Richard**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Assistant, St. Michael's Parish, Hudson, Mass.
- Hogan, Cornelius J.**, Boston. 1932-1938. Ordained May 20, 1938, Boston. Assistant, St. Mary's Parish, Franklin, Mass.
- Hogan, John Gerard**, Boston. 1915-1921. Ordained May 26, 1921, Boston. Chaplain, Holy Cross Cemetery, Malden, Mass.
- Holland, Cornelius Joseph, S.T.L.**, Providence. 1895-1900. Ordained Dec. 21, 1900, Boston. S.T.L., Catholic University of America, Washington, D. C., 1902. Pastor, St. Mary's Parish, Pawtucket, R. I.

- Holland, John Bernard**, Boston. 1888-1893. Ordained Dec. 22, 1893, Boston. Died March 15, 1939, Pastor, Sacred Heart Parish, Weymouth, Mass.
- Holland, Joseph M.**, Boston. 1910-1912. Ordained June 8, 1917, Boston. Pastor, Our Lady, Comforter of the Afflicted Parish, Waltham, Mass.
- Holland, Timothy James**, Boston. 1884-1888. Ordained June 23, 1888, Boston. Died August 15, 1939, Pastor, Immaculate Conception Parish, Revere, Mass.
- Holohan, John Francis**, Portland. 1912-1916. Ordained June 21, 1917, Portland. Pastor, St. Peter's Parish, East Millinocket, Maine.
- Horan, Edward George**, Boston. 1926-1932. Ordained May 27, 1932, Boston. Assistant, St. Joseph's Parish, Medford, Mass.
- Horgan, Daniel Francis**, Boston. 1887-1892. Ordained May 20, 1892, Boston. Died Nov. 18, 1937, Pastor, St. Joseph's Parish, Medford, Mass.
- Horgan, Francis Joseph**, Boston. 1922-1928. Ordained May 25, 1928, Boston. Entered U. S. Army as Chaplain, April 20, 1942.
- Horrigan, Michael Joseph**, Boston. 1917-1923. Ordained June 20, 1923, St. John's Seminary, Brighton. Assistant, St. Mary, Star of the Sea Parish, Beverly, Mass.
- Houlihan, Michael Joseph**, Boston. 1909-1915. Ordained May 28, 1915. Boston. Pastor, St. Theresa's Parish, Revere, Mass.
- Hourihan, John Francis**, Boston. 1928-1934. Ordained May 25, 1934, Boston. Died Oct. 25, 1941, Assistant, St. Francis of Assisi Parish, South Braintree, Mass.
- Houston, Francis Henry**, Boston. 1894-1898. Ordained Dec. 16, 1898, Boston. Died Jan. 11, 1939, Retired.
- Howard, Richard Francis**, Boston. 1905-1910. Ordained May 20, 1910, Boston. Died Jan. 26, 1933, Assistant, St. Gregory's Parish, Dorchester, Mass.
- Howard, Timothy M.**, Boston. 1925-1930. Ordained April 11, 1930, Boston. Assistant, St. Charles' Parish, Waltham, Mass.
- Hughes, Francis Joseph**, Boston. 1893-1898. Ordained Dec. 16, 1898, Boston. Died Nov. 24, 1915, Assistant, Sacred Heart of Jesus Parish, East Cambridge, Mass.
- Hurley, Cornelius Joseph**, Boston. 1914-1918. Ordained Oct. 20, 1918, St. John's Seminary, Brighton. Died Nov. 20, 1941, Assistant, Sacred Heart Parish, Malden, Mass.
- Hurley, Daniel Edward**, Boston. 1922-1928. Ordained May 25, 1928, Boston. Assistant, St. Margaret's Parish, Dorchester, Mass.
- Hurley, Denis Patrick**, Hartford. 1888-1892. Ordained May 20, 1892, Boston. Pastor, St. Rose's Parish, Meriden, Conn.
- Hurley, Edward James**, Boston. 1908-1912. Ordained June 15, 1912. Boston. Died April 24, 1916, Absent on leave.
- Hurley, James Augustine**, Boston. 1910-1916. Ordained June 2, 1916, Boston. Died June 30, 1943, Pastor, Most Blessed Sacrament Parish, Hough's Neck (Quincy), Mass.
- Hurley, John Aloysius**, Providence. 1885. Ordained Dec. 19, 1885, Boston. Died April, 1900, Administrator, St. Mary's Parish, North Attleboro, Mass.
- Hurley, Robert H.**, Boston. 1924-1930. Ordained April 11, 1930, Boston. Assistant, Sacred Heart of Jesus Parish, East Cambridge, Mass.
- Hurley, James Timothy**, Boston. 1900-1905. Ordained Dec. 22, 1905, Boston. Pastor, St. James' Parish, Boston, Mass.
- Hussey, Francis Joseph**, Alton (Springfield, Ill.). 1890-1892. Ordained Feb. 29, 1896, Buffalo. Died Nov. 18, 1914, Beresford, P.O., R.R., S. Dakota.

- Hussion, James Vincent**, Hartford. 1899-1901. Ordained June 29, 1905, Hartford. Died March 19, 1936. Pastor, St. Joseph's Parish, New London, Conn.
- Hyder, Raymond Louis**, Boston. 1923-1929. Ordained April 5, 1929, Boston. Assistant, St. Margaret's Parish, Lowell, Mass.
- Hyland, Charles Hilary**, Boston. 1924-1929. Ordained April 5, 1929, Boston. Assistant, St. Catherine's Parish, Charlestown, Mass.
- Hynes, Francis J.**, Boston. 1930-1936. Ordained May 22, 1936, Boston. Assistant, St. Mary of the Angels' Parish, Roxbury, Mass.
- Irizarry, Raul, Ponce, P. R.** 1936-1941. Ordained May 1, 1941, Boston. Pastor, Our Lady of Mt. Carmel Parish, La Playa, Ponce, P. R.
- Jacobbe, Albert Alfred**, Boston. 1922-1926. Ordained May 7, 1926, Boston. Assistant, St. Patrick's Parish, Watertown, Mass.
- James, John Francis**, Boston. 1884-1888. Ordained Dec. 22, 1888, St. John's Seminary, Brighton. Died Dec. 8, 1927, Absent.
- Jenkus, Casimir Charles Joseph**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Entered U. S. Army as Chaplain, Aug. 22, 1944.
- Johnson, John L.**, Boston. 1918-1920. Ordained June 14, 1924, St. John Lateran, Rome. S.T.L., University of Propaganda, Rome, Italy, 1923. Entered U. S. Army as Chaplain, Sept. 28, 1942.
- Johnstone, Julian Edmund**, Boston. 1891-1893. Ordained May 30, 1896, Boston. Died March 28, 1921, Absent on leave.
- Joyce, James H.**, Boston. 1939-1943. Ordained Oct. 28, 1943, Boston. Assistant, St. Thomas Aquinas' Parish, Bridgewater, Mass.
- Joyce, John Joseph**, Boston. 1914-1918. Ordained Oct. 20, 1918, St. John's Seminary, Brighton. Pastor, SS. Peter and Paul's Parish, South Boston, Mass.
- Judge, Matthew John**, Hartford. 1904-1907. Ordained Dec. 21, 1907, Hartford. Died March 5, 1935, Pastor, St. James' Parish, Stratford, Conn.
- Judge, William Joseph**, Hartford. 1895-1900. Ordained Dec. 22, 1900, Hartford. Died Dec. 1, 1936, Pastor, St. Bridget's Parish, Manchester, Conn.
- Julien, Alfred Romuald, D.C.L.**, Boston. 1926-1932. Ordained Jan. 15, 1933, St. John Lateran, Rome. D.C.L., Institutum Pontificium Utriusque Juris, Rome, Italy, 1936. Professor, St. John's Seminary, May 15, 1940+.
- Julien, René E.**, Boston. 1938-1943. Ordained Oct. 28, 1943, Boston. Assistant, St. Louis' Parish, Lowell, Mass.
- Julien, Robert H.**, Boston. 1939-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, St. John the Baptist's Parish, Lynn, Mass.
- Juras, Francis Michael Matthew**, Boston. 1921-1922. Ordained June 18, 1922, Boston. Pastor, St. Francis' Parish, Lawrence, Mass.
- Juskaitis, Francis J.**, Boston. 1912-1917. Ordained Sept. 19, 1917, St. John's Seminary, Brighton. Pastor, Immaculate Conception Parish, Cambridge, Mass.
- Jutras, Albert Joseph George**, Manchester. 1887-1888. Ordained July 25, 1892, for the Diocese of Nicolet. Incardinated into Diocese of Manchester, N. H. Died Jan. 20, 1931, Retired.
- Kane, Bernard M.**, Boston. 1938-1943. Ordained Jan. 6, 1943, Boston. Assistant, St. Bridget's Parish, Maynard, Mass.

- Keahane, John J.**, Boston. 1925-1930. Ordained April 11, 1930, Boston. Assistant, St. John the Evangelist's Parish, North Cambridge, Mass.
- Keahane, Thomas Francis**, Boston. 1918-1924. Ordained May 22, 1924, Boston. Died Aug. 27, 1924, Chaplain, St. Elizabeth's Hospital, Brighton, Mass.
- Keane, James J.**, Boston. 1929-1938. Ordained May 20, 1938, Boston. Died June 10, 1940, Chaplain, Polish Home of the Little Flower, Hyde Park, Mass.
- Keane, John J.**, Hartford. 1897-1902. Ordained Dec. 19, 1902, Boston. Pastor, St. Sebastian's Parish, Middletown, Conn.
- Keaney, Francis Stephen**, Boston. 1906-1912. Ordained June 15, 1912, Boston. Pastor, St. Anthony's Parish, Cohasset, Mass.
- Keany, Very Rev. Msgr. Thomas L., Ph., D.**, Little Rock. 1912-1914. Ordained June 8, 1916, Little Rock. Professor, St. John's Home Missions Seminary, Little Rock, Arkansas.
- Kearn, Lewis Francis**, Boston. 1922-1929. Ordained April 5, 1929, Boston. Assistant, St. Joseph's Parish, Malden, Mass.
- Kearney, Philip J.**, Boston. 1929-1936. Ordained May 22, 1936, Boston. Entered U. S. Army as Chaplain, May 3, 1943.
- Kearns, John Sidney**, Boston. 1924-1931. Ordained June 5, 1931, Boston. Assistant, St. Vincent's Parish, South Boston, Mass.
- Keating, James J.**, Boston. 1936-1941. Ordained May 1, 1941, Boston. Professor, St. Sebastian's Country Day School for Boys, Newton, Mass. Chaplain, House of the Angel Guardian, Jamaica Plain, Mass.
- Keating, Very Rev. Msgr. Martin Cody**, Los Angeles. 1905-1909. Ordained July 31, 1909, Hartford, for the Diocese of Hartford. Knights of Columbus Chaplain, World War I. Retired, Chaplain, U.S. Army, Oct. 17, 1941. Incardinated into Diocese of Monterey—Los Angeles. Made Papal Chamberlain, July 26, 1937. Pastor, St. Robert Bellarmine's Parish, Burbank, California.
- Keating, Paul Francis**, Hartford. 1904-1909. Ordained May 30, 1910, Hartford. Pastor, St. Joseph's Parish, New Britain, Conn.
- Keating, William Edward Aloysius**, Boston. 1889-1894. Ordained Dec. 21, 1894, Boston. Died April 20, 1921, Pastor, St. Catherine of Siena Parish, Norwood, Mass.
- Keefe, Daniel Joseph**. Cf. Daniel Joseph O'Keefe.
- Keegan, Francis Garret, S.T.D.**, Boston. 1920-1922. Ordained Dec. 19, 1925, St. John Lateran, Rome. S.T.D., University of Propaganda, Rome, Italy, 1926. Assistant, St. Andrew's Parish, Forest Hills, Mass.
- Keegan, John Andrew, S.T.D.**, Boston. 1922-1924. Ordained Jan. 10, 1928, St. John Lateran, Rome. S.T.D., University of Propaganda, Rome, Italy, 1928. Entered U. S. Army as Chaplain, Nov. 29, 1942.
- Keeley, John A.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Assistant, Immaculate Conception Parish, Revere, Mass.
- Keenan, Francis Leo, S.T.D.**, Boston. 1913-1918. Ordained March 22, 1918, Boston. S.T.D., Sapienza University, Rome, Italy, 1927. Professor, St. John's Seminary, June 23, 1922—April 26, 1939. Pastor, St. Michael's Parish, Lowell, Mass.
- Keenan, Joseph John**, Boston. 1917-1922. Ordained May 25, 1922, Boston. Entered U. S. Army as Chaplain, Dec. 3, 1942.
- Keenan, William Dominic**, Boston. 1907-1913. Ordained March 18, 1913, Boston. Pastor, Sacred Heart Parish, Weymouth, Mass.
- Keilty, John P.**, Boston. 1935-1941. Ordained May 1, 1941, Boston. Entered U. S. Army as Chaplain, March 19, 1945.

- Keleher, Francis Xavier**, Boston. 1915-1921. Ordained May 26, 1921, Boston. Died April 23, 1927, Assistant, Blessed Sacrament Parish, Jamaica Plain, Mass.
- Kelleher, Andrew Vincent**, Portland. 1928-1931. Ordained June 15, 1935, Portland. Assistant, St. Joseph's Parish, Lewiston, Maine.
- Kelleher, Daniel J.**, Boston. 1930-1936. Ordained May 22, 1936, Boston. Entered U. S. Army as Chaplain, Feb. 28, 1943.
- Kelleher, Francis Gerard**, Boston. 1920-1925. Ordained June 5, 1925, Boston. Assistant, Patronage of St. Joseph Parish, Somerville, Mass.
- Kelleher, James S.**, Boston. 1911-1917. Ordained June 8, 1917, Boston. Pastor, St. Bernadette's Parish, North Randolph, Mass.
- Kelleher, John Benedict, S. J.**, 1886-1891. Ordained June 26, 1891, Boston, for the Archdiocese of Boston. Joined the Society of Jesus (S.J.), Dec. 17, 1898. Assistant, St. Ignatius' Parish, Brooklyn Prep., Brooklyn, N. Y.
- Kelleher, John Francis**, Boston. 1891-1895. Ordained Dec. 20, 1895, Boston. Died Aug. 16, 1936, Pastor, Sacred Heart Parish, Bradford, Mass.
- Kelleher, John Francis**, Boston. 1893-1897. Ordained Dec. 17, 1897, Boston. Died June 8, 1923, Pastor, St. Bridget's Parish, Lexington, Mass.
- Kelleher, Timothy James**, Brooklyn. 1885-1888. Ordained Dec. 17, 1892, Brooklyn. Died Oct. 17, 1931, Absent on leave.
- Kelley, Albert J.**, Boston. 1928-1935. Ordained May 22, 1935, Boston. Absent on leave.
- Kelley, John Joseph**, Boston. 1913-1918. Ordained March 22, 1918, Boston. Died Oct. 1, 1918, Assistant, St. Anthony's Parish, Allston, Mass.
- Kelley, William H.**, Boston. 1924-1930. Ordained April 11, 1930, Boston. Absent on leave.
- Kelly, Cornelius Stephen**, Providence. 1885-1888. Ordained June 23, 1888, Boston. Died May 2, 1910, Pastor, St. Margaret's Parish, Rumford. R. I.
- Kelly, Rt. Rev. Msgr. James Francis**, Boston. 1893-1897. Ordained Dec. 17, 1897, Boston. Made Domestic Prelate, Dec. 17, 1944. Pastor, Our Lady of Lourdes Parish, Jamaica Plain, Mass.
- Kelly, John Francis**, Boston. 1892-1897. Ordained Dec. 17, 1897, Boston. Died June 14, 1922, Pastor, St. Thomas Aquinas' Parish, Nahant, Mass.
- Kelly, John Joseph**, Boston. 1928-1933. Ordained June 2, 1933, Boston. Assistant, St. Catherine of Genoa Parish, Somerville, Mass.
- Kelly, Otis Francis, M.D.**, Boston. 1925-1929. Ordained April 5, 1929, Boston. M.D., Harvard University, Cambridge, Mass., 1920. Professor, St. John's Seminary, Sept. 10, 1936—June 1, 1938. Assistant, St. John the Evangelist's Parish, Wellesley Hills, Mass.
- Kelly, Thomas Aloysius**, Fall River. 1890-1895. Ordained Dec. 20, 1895, Boston, for Diocese of Providence. Became member of the new Diocese of Fall River upon its erection, March 12, 1904. Died Aug. 5, 1934, Pastor, SS. Peter and Paul's Parish, Fall River, Mass.
- Kenely, Michael Joseph**, Portland. 1907-1908. Ordained Dec. 18, 1908, Boston. Pastor, St. Martha's Parish, Kennebunkport, Maine.
- Kennedy, John Daniel, LL.D.**, Hartford. 1885-1889. Ordained June 22, 1889, Boston. LL.D., Niagara University, Niagara Falls, N. Y. Died Jan. 7, 1911, Pastor, St. Joseph's Parish, Danbury, Conn.
- Kennedy, John James**, Hartford. 1897-1899. Ordained July 30, 1899, Hartford. Permanent Rector, St. Peter's Parish, Danbury, Conn.
- Kennedy, John Thomas**, Hartford. 1887-1892. Ordained Dec. 16, 1892, Boston. Died Nov. 19, 1895, Assistant, St. Patrick's Parish, New Haven, Conn.

- Kennedy, Thomas Harold**, Boston. 1927-1932. Ordained May 27, 1932, Boston. Assistant Director, Catholic Charitable Bureau, Boston, Mass.
- Kenney, Edward Henry**, Boston. 1897-1901. Ordained Dec. 20, 1901, Boston. Pastor, St. Mary's Parish, Franklin, Mass.
- Kenney, Francis Joseph**, Boston. 1894-1899. Ordained Dec. 22, 1899, Boston. Died Nov. 8, 1934, Pastor, St. Augustine's Parish, South Boston, Mass.
- Kenney, John Edward**, Boston. 1928-1934. Ordained May 25, 1934, Boston. Assistant, St. Charles' Parish, Waltham, Mass.
- Kenney, Joseph William**, Boston. 1926-1931. Ordained June 5, 1931, Boston. Assistant, St. Patrick's Parish, Brockton, Mass.
- Kenney, William Joseph**, Boston. 1917-1923. Ordained June 20, 1923, St. John's Seminary, Brighton. Assistant, St. Augustine's Parish, South Boston, Mass.
- Kenstavičius, Felix J.**, Boston. 1939-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, St. Francis Parish, Lawrence, Mass.
- Keohane, Mark Henry**, Boston. 1924-1929. Ordained April 5, 1929, Boston. Assistant, St. William's Parish, Dorchester, Mass.
- Kerans, Charles Blaise**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Assistant, St. Agnes' Parish, Reading, Mass.
- Kerrigan, William Edward**, Boston. 1917-1922. Ordained May 25, 1922, Boston. Assistant, St. Paul's Parish, South Hamilton, Mass.
- Keville, William Leo**, Boston. 1913-1918. Ordained March 22, 1918, Boston. Pastor, Nativity Parish, Merrimac, Mass.
- Kiely, Michael Charles**, Boston. 1884-1887. Ordained June 25, 1887, Boston. Died Sept. 26, 1900, Our Lady, Star of the Sea Parish, Marblehead, Mass.
- Kierce, John Joseph**, Boston. 1939-1943. Ordained Oct. 28, 1943, Boston. Assistant, Immaculate Conception Parish, Winchester, Mass.
- Kiley, Francis Joseph**, Boston. 1911-1916. Ordained June 2, 1916, Boston. Died Jan. 11, 1934, Assistant, Sacred Heart Parish, Manchester-by-the-Sea, Mass.
- Kiley, Miles David**, Boston. 1895-1900. Ordained Dec. 21, 1900, Boston. Died Nov. 25, 1937, Pastor, St. Ann's Parish, Gloucester, Mass.
- Killion, John Edward**, Boston. 1900-1905. Ordained Dec. 22, 1905, Boston. Chaplain, U. S. Army, World War I. Died Dec. 21, 1932, Pastor, Nativity Parish, Merrimac, Mass.
- Kimball, Arthur Benjamin**, Boston. 1931-1937. Ordained Dec. 17, 1937, St. John's Seminary, Brighton. Absent on leave, Chaplain and Professor, St. Mary's Girls' High School, Phoenix, Arizona.
- Kimball, Fred S.**, Trenton. 1912-1914. Ordained June 2, 1917, Buffalo. Died Jan. 5, 1937, Pastor, Our Lady of Lourdes Parish, Milltown, N. J.
- Kineen, John Bernard**, Boston. 1928-1935. Ordained May 22, 1935, Boston. Chaplain, Long Island Hospital, Boston, Mass.
- King, Edward F.**, Boston. 1936-1942. Ordained May 1, 1942, Boston. Assistant, St. Philip's Parish, Boston, Mass.
- Kirby, John Joseph**, Boston. 1923-1928. Ordained May 25, 1928, Boston. Assistant, St. Matthew's Parish, Dorchester, Mass.
- Kneizis, Stephen Paul**, Boston. 1921-1927. Ordained May 20, 1927, Boston. Pastor, St. George's Parish, Norwood, Mass.
- Komara, Andrew Edward**, Hartford. 1905-1910. Ordained May 30, 1910, Hartford. Died Jan. 6, 1932, Absent on leave.
- Kowalski, John Peter**, Hartford. 1907-1910. Ordained May 28, 1914, Baltimore. Pastor, St. Mary's Parish, Torrington, Conn.

- Laboissiere, Rt. Rev. Msgr. John Baptist**, Boston. 1886-1889. Ordained Sept. 21 1889, Boston. Made Domestic Prelate, Dec. 31, 1934. Died July 25, 1940, Pastor, St. Joseph's Parish, Salem, Mass.
- Lacey, Rt. Rev. Msgr. James Joseph**, Ogdensburg. 1896-1901. Ordained March 23, 1902, Ogdensburg. Made Domestic Prelate, April 18, 1931. Died Jan. 15, 1942, Diocesan Superintendent of Charities; Chaplain, St. Joseph's (Ogdensburg City Orphanage and Hospital), Ogdensburg, N. Y.
- Lachance, Norbert Joseph Magloire**, Burlington. 1897-1898. Ordained Dec. 23, 1900, Montreal. Died March 18, 1944, Pastor, St. Mary, Star of the Sea Parish, Newport, Vt.
- Lachance, Phileas John Baptist**, Burlington. 1885-1887. Ordained June 25, 1887, Boston. Died May 20, 1904, Pastor, St. James the Greater Parish, Island Pond, Vt.
- Laden, Thomas Joseph**, Hartford. 1894-1897. Ordained Dec. 17, 1897, Boston. Died May 3, 1933, Pastor, St. John the Evangelist's Parish, New Britain, Conn.
- Laflin, William P.**, Hartford. 1897-1902. Ordained Dec. 19, 1902, Boston. Pastor, St. Joseph's Parish, Bristol, Conn.
- Lally, Francis J.**, Boston. 1940-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, St. Paul's Parish, Wellesley, Mass.
- Lally, James F.**, Boston. 1930-1936. Ordained May 22, 1936, Boston. Assistant, Sacred Heart Parish, Watertown, Mass.
- Lally, John Joseph**, Boston. 1884. Ordained Dec. 20, 1884, Boston. Died Dec. 10, 1886, Absent on leave.
- Lambert, John Walter**, Boston. 1905-1910. Ordained May 20, 1910, Boston. Died May 27, 1938, Pastor, St. Polycarp's Parish, Somerville, Mass.
- Landrigan, James Thomas**, Boston. 1898-1902. Ordained Dec. 19, 1902, Boston. Died July 28, 1941, Pastor, Most Holy Redeemer Parish, East Boston, Mass.
- Lane, Florence Aloysius**, Springfield. 1895-1897. Ordained July 26, 1897, Springfield. Pastor, Holy Family Parish, Springfield, Mass.
- Lane, John Ignatius, M.M.** 1884-1888. Ordained June 23, 1888, Boston, for the Archdiocese of Boston. Joined Catholic Foreign Mission Society of America, June 29, 1911. Died April 24, 1919, Maryknoll, N. Y.
- Lane, John Joseph**, Boston. 1920-1925. Ordained June 5, 1925, Boston. Assistant, St. Peter's Parish, Lowell, Mass.
- Lane, John Joseph**, Boston. 1926-1932. Ordained May 27, 1932, Boston. Entered U. S. Navy as Chaplain, Aug. 22, 1944.
- Lane, Thomas Michael**, Boston. 1923-1928. Ordained May 25, 1928, Boston. Assistant, Immaculate Conception Parish, Everett, Mass.
- Langley, Joseph W.**, Boston. 1936-1942. Ordained May 1, 1942, Boston. Assistant, St. Patrick's Parish, Brockton, Mass.
- Larkin, Anthony Michael, S.S.E.** 1930-1933. Ordained June 11, 1938, Quebec. Entered Society of St. Edmund (S.S.E.), Aug. 15, 1933. Pastor, St. Catherine's Parish, Elizabeth City, N. C.
- Laverty, Anthony Philip**, Boston. 1917-1922. Ordained May 25, 1922, Boston. Chaplain, Convent of Our Lady of the Cenacle, Brighton, Mass.
- Lavin, Walter W.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Assistant, St. Michael's Parish, Hudson, Mass.
- Lawler, John T.**, Boston. 1937-1943. Ordained Jan. 6, 1943, Boston. Assistant, St. Luke's Parish, Waverley, Mass.
- Lawless, James Bernard**, Hartford. 1885-1889. Ordained June 22, 1889, Boston. Died July 29, 1912, Pastor, St. John's Parish, Cromwell, Conn.
- Lawless, Joseph Patrick**, Boston. 1897-1901. Ordained Dec. 20, 1901, Boston. Died Nov. 23, 1934, Pastor, St. Anthony's Parish, Cohasset, Mass.

- Lawlor, Luke Francis**, Hartford. 1893-1898. Ordained Dec. 16, 1898, Boston. Died Oct. 10, 1909, Assistant, St. Patrick's Parish, Hartford, Conn.
- Lawlor, Patrick Henry**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Assistant, St. Francis de Sales' Parish, Roxbury, Mass.
- Leach, Walter J., S.T.D.**, Boston. 1927-1928. Ordained Dec. 8, 1931, North American College Chapel, Rome. S.T.D., University of Propaganda, Rome, Italy, 1932. Assistant Chancellor, Brighton, Mass.
- Leahy, Daniel Francis**, Boston. 1924-1929. Ordained April 5, 1929, Boston. Assistant, Corpus Christi Parish, Auburndale, Mass.
- Leahy, Rt. Rev. Msgr. George Vincent, S.T.L.**, Boston. 1889-1893. Ordained Dec. 22, 1893, Boston. S.T.L., Catholic University of America, Washington, D. C., 1895. Professor, St. John's Seminary, 1899-Dec. 28, 1927. Made Domestic Prelate, Dec. 17, 1944. Pastor, Sacred Heart Parish, Manchester-by-the-Sea, Mass.
- Leahy, James E.**, Boston. 1931-1938. Ordained May 20, 1938, Boston. Assistant, St. Ann's Parish, Wollaston, Mass.
- Leahy, Joseph William**, Boston. 1924-1929. Ordained April 5, 1929, Boston. Assistant, St. Mary, Star of the Sea Parish, Beverly, Mass.
- Leal, John Aloysius**, San Francisco. 1904-1906. Ordained April 21, 1907, Lisbon, Portugal, for Diocese of Providence. Incardinated into Archdiocese of San Francisco, 1908. Pastor, St. Joseph's Parish, Mission San José, California.
- Leary, John Patrick**, Springfield. 1887-1892. Ordained May 20, 1892, Boston. Died March 9, 1902, Absent on leave.
- LeBlanc, Chester Crandall Anthony**, Columbus. 1926-1932. Ordained April 13, 1932, Columbus. Diocesan Director of Cemeteries, Columbus, Ohio.
- Le Brun, Francis G.**, Boston. 1930-1937. Ordained May 21, 1937, Boston. Assistant, St. Joseph's Parish, Salem, Mass.
- Leclair, Francis Xavier**, Manchester. 1891-1896. Ordained Dec. 19, 1896, Manchester. Died June 9, 1917, Pastor, Sacred Heart of Jesus Parish, Manchester, N. H.
- Leclerc, Napoleon**, Providence. 1885-1887. Ordained June 25, 1887, Boston. Died Jan. 28, 1914, Pastor, St. Anne's Parish, Woonsocket, R. I.
- Leddy, Charles Augustine**, Hartford. 1888-1889. Ordained June 22, 1889, Boston. Died Feb. 21, 1930, Pastor, St. Peter's Parish, Bridgeport, Conn.
- Leddy, Charles Joseph**, Manchester. 1906-1908. Ordained Sept. 19, 1908, Manchester. Pastor, St. Mary's Parish, Hillsboro, N. H.
- Leduc, Gilbert F.**, Boston. 1938-1943. Ordained Oct. 28, 1943. Boston. Assistant, St. Aloysius' Parish, Newburyport, Mass.
- Lee, Denis Francis**, Boston. 1884-1885. Ordained Dec. 19, 1885, St. John's Seminary, Brighton. Died Oct. 28, 1943, Pastor, St. Joseph's Parish, Amesbury, Mass.
- Lee, John W.**, Brooklyn. 1917-1919. Ordained May 26, 1923, Brooklyn. Assistant, The Incarnation Parish, Bellaire, Long Island, N. Y.
- Lee, Robert Edward**, Boston. 1905-1911. Ordained June 9, 1911, Boston. Pastor, St. John the Evangelist's Parish, Canton, Mass.
- Lee, Thomas Joseph**, Boston. 1894-1899. Ordained Dec. 22, 1899, Boston. Died Oct. 7, 1905, Assistant, Sacred Heart Parish, Newton Centre, Mass.
- Lefevre, Philias**, Boston. 1929-1936. Ordained May 22, 1936, Boston. Assistant, St. Joseph's Parish, Everett, Mass.
- Leger, Herbert James**, Boston. 1927-1933. Ordained June 2, 1933, Boston. Entered U. S. Army as Chaplain, Nov. 29, 1942.

- Lenehan, Rt. Rev. Msgr. Daniel William**, Boston. 1888-1892. Ordained Dec. 16, 1892, Boston. Made Domestic Prelate, Dec. 17, 1944. Pastor, Sacred Heart Parish, Malden, Mass.
- Leonard, John Paul**, Boston. 1924-1929. Ordained April 5, 1929, Boston. Assistant, St. Benedict's Parish, Somerville, Mass.
- Leonard, Joseph John**, Boston. 1915-1920. Ordained June 3, 1920, Boston. Pastor, St. Mary's Parish, Chelmsford Centre, Mass.
- Lesieur, Joseph Henry**, Springfield. 1896-1897. Ordained Dec 17, 1897, Boston. Died Oct. 1, 1899, Cathedral of St. John the Baptist, Savannah, Ga.
- Lillis, William J.**, Boston. 1911-1917. Ordained June 8, 1917, Boston. Chaplain, U. S. Army, World War I. Died Oct. 18, 1926, Absent.
- Limont, Ignatius E.**, Boston. 1911-1916. Ordained Aug. 8, 1916, St. Anne's Church, Waveland, Mass. Died Dec. 5, 1939, Pastor, St. Michael's Parish, Haverhill, Mass.
- Linehan, Peter T.**, Boston. 1911-1917. Ordained June 8, 1917, Boston. Pastor, St. Theresa's Parish, Everett, Mass.
- Linehan, William J.**, Boston. 1929-1936. Ordained May 22, 1936, Boston. Assistant, St. Agnes' Parish, Arlington, Mass.
- Linnehan, John J.**, Boston. 1938-1943. Ordained Jan. 6, 1943, Boston. Assistant, Annunciation Parish, Danvers, Mass.
- Linnehan, John Joseph**, Boston. 1913-1919. Ordained May 9, 1919, Boston. Pastor, Our Lady of the Assumption Parish, Lynnfield, Mass.
- Loftus, John James**, Hartford. 1886-1889. Ordained June 20, 1890, Baltimore. Died July 2, 1923, Pastor, St. John's Parish, Watertown, Conn.
- Logue, Charles Augustine**, Brooklyn. 1888-1889. Ordained June 29, 1893, Brooklyn. Died Sept. 24, 1913, Pastor, Holy Redeemer Parish, Freeport, Long Island, N. Y.
- Long, William Augustine**, Boston. 1922-1927. Ordained May 20, 1927, Boston. Assistant, St. William's Parish, Dorchester, Mass.
- Lord, Joseph Israel**, Springfield. 1893-1894. Ordained Dec. 21, 1894, Boston. Died Nov. 4, 1932, Pastor, St. Ann's Parish, Manchaug, Mass.
- Lord, Robert Howard, Ph.D.**, Boston. 1926-1929. Ordained April 5, 1929, Boston. Ph.D., Harvard University, Cambridge, Mass., 1910. Ph.D. (hon.), University of Lemberg, Lemberg, Poland, 1921. Professor, St. John's Seminary, Sept. 24, 1930-Nov. 22, 1944. Vice-Rector, Same, Sept. 13, 1933-Nov. 22, 1944. Pastor, St. Paul's Parish Wellesley, Mass.
- Lorden, John C.**, Boston. 1930-1936. Ordained May 22, 1936, Boston. Assistant, St. Patrick's Parish, Roxbury, Mass.
- Lozowski, Stanislaus Peter**, Hartford. 1899-1901. Ordained Dec 21, 1901, Hartford. Died June 23, 1917, Pastor, SS. Cyril and Methodius Parish, Hartford, Conn.
- Lucid, Vincent F.**, Boston. 1937-1943. Ordained Jan. 6, 1943, Boston. Assistant, St. William's Parish, Dorchester, Mass.
- Luddy, Robert A.**, Boston. 1930-1937. Ordained May 21, 1937, Boston. Assistant, St. Patrick's Parish, Lowell, Mass.
- Lydon, Patrick John**, Boston. 1904-1908. Ordained Dec. 18, 1908, Boston. Chaplain, U. S. Army, World War I. Pastor, St. Mark's Parish, Dorchester, Mass.
- Lynch, Denis John**, Boston. 1901-1905. Ordained Dec. 22, 1905, Boston. Died April 28, 1923, Assistant, St. Leo's Parish, Dorchester, Mass.
- Lynch, James Francis**, Boston. 1907-1913. Ordained March 18, 1913, Boston. Died Oct. 3, 1939, Pastor, Sacred Heart Parish, Weymouth Mass.

- Lynch, John James, S.T.L., J.C.L.,** Boston. 1909-1915. Ordained May 28, 1915, Boston. S.T.L., Catholic University of America, Washington, D. C., 1916; J.C.L., Same, 1917. Professor, St. John's Seminary, Sept. 24, 1917-Dec. 28, 1927. Pastor, St. James' Parish, Medford, Mass.
- Lynch, Maurice,** Boston. 1890-1892. Ordained June 19, 1896, Baltimore. Died Feb. 25, 1917, Pastor, St. Bridget's Parish, Framingham, Mass.
- Lyons, Arthur Vincent,** Boston. 1924-1929. Ordained April 5, 1929, Boston. Assistant, St. Joseph's Parish, Lynn, Mass.
- Lyons, Earl Thomas,** Boston. 1924-1929. Ordained April 5, 1929, Boston. Assistant, St. John the Baptist Parish, Quincy, Mass.
- Lyons, Henry Michael.** Boston. 1896-1900. Ordained Dec. 21, 1900, Boston. Died Aug. 11, 1943, Resigned.
- Lyons, Jeremiah James,** Boston. 1885-1889. Ordained June 22, 1889, Boston. Died Feb. 3, 1916, Pastor, St. Raphael's Parish, West Medford, Mass.
- Lyons, John Denis,** Boston. 1921-1926. Ordained May 7, 1926, Boston. Assistant, St. Mary's Parish, Dedham, Mass.
- Lyons, John Henry,** Boston. 1884-1886. Ordained Jan. 9, 1887, Ogdensburg, for Diocese of Ogdensburg. Incardinated into Boston Archdiocese, 1895. Died Nov. 3, 1931, Pastor, St. Bridget's Parish, Abington, Mass.
- Lyons, Joseph William,** Boston. 1928-1933. Ordained June 2, 1933, Boston. Entered U. S. Naval Reserve as Chaplain, Oct. 18, 1942.
- Lyons, Patrick John,** Boston. 1897-1902. Ordained Dec. 19, 1902, Boston. Died Nov. 26, 1933, Pastor, St. Mary's Parish, Holliston, Mass.
- Lyons, William Francis,** Boston. 1897-1901. Ordained Dec. 20, 1901, Boston. Pastor, St. Theresa's Parish, West Roxbury, Mass.
- Macdonald, Ernest,** Boston. 1925-1930. Ordained April 11, 1930, Boston. Assistant, St. Brigid's Parish, Lexington, Mass.
- MacEachern, John Donald,** Boston. 1919-1925. Ordained June 5, 1925, Boston. Entered U. S. Army as Chaplain, March 19, 1945.
- MacGuinness, James Leo,** Boston. 1906-1910. Ordained Dec. 24, 1910, St. John's Seminary, Brighton. Assistant. Our Lady of Sorrows' Parish, Sharon, Mass.
- Mack, John Joseph,** Boston. 1904-1910. Ordained May 20, 1910, Boston. Pastor, St. Mary's Parish, Ayer, Mass.
- Mackay, Vincent J.,** Boston. 1932-1938. Ordained May 20, 1938, Boston. Assistant, St. Cecilia's Parish, Boston, Mass.
- MacKenzie, Eric Francis, S.T.L., D.C.L.,** Boston. 1914-1918. Ordained Oct. 20, 1918, St. John's Seminary, Brighton, S.T.L., Catholic University of America, Washington, D. C., 1920; D.C.L., Same, 1932. Professor, St. John's Seminary, June 5, 1919—April 7, 1943. Diocesan Officialis. Pastor, Sacred Heart's Parish, Newton Centre, Mass.
- MacKenzie, Howard Charles,** Boston. 1915-1921, Boston. Died Jan. 7, 1928, Assistant, St. Clement's Parish, West Somerville, Mass.
- Macksey, Clarence Alexander,** Boston. 1923-1928. Ordained May 25, 1928, Boston. Assistant, Our Lady of Lourdes Parish, Jamaica Plain, Mass.
- MacNeil, Francis Alexander,** Boston. 1904-1908. Ordained Dec. 18, 1908, Boston. Pastor, St. Joachim's Parish, Rockport, Mass.
- Madden, Aloysius Gonzaga,** Boston. 1916-1922. Ordained May 25, 1922, Boston. Assistant, St. Aidan's Parish, Brookline, Mass.
- Madden, John Frederic,** Boston. 1899-1904. Ordained May 28, 1904, St. John's Seminary, Brighton. Died Nov. 11, 1942, Pastor, St. Benedict's Parish, Somerville, Mass.

- Madden, Mark Edward**, Boston. 1892-1896. Ordained Dec. 18, 1896, Boston. Resigned.
- Madden, Michael Francis**, Boston. 1898-1902. Ordained Dec. 19, 1902, Boston. Pastor, Sacred Heart Parish, Bradford, Mass.
- Madore, Joseph Keegan**, Boston. 1913-1915, 1921-1924. Ordained May 22, 1924, Boston. Died April 24, 1938, Assistant, St. John the Evangelist's Parish, Newton, Mass.
- Magennis, James Felix**, Boston. 1927-1932. Ordained May 27, 1932, Boston. Assistant, Blessed Sacrament Parish, Cambridge, Mass.
- Magnell, Oliver Thomas**, Hartford. 1889-1894. Ordained Dec. 21, 1894, Boston. Died Dec. 20, 1940, Absent on leave.
- Maguire, Charles Joseph**, Boston. 1898-1902. Ordained Dec. 19, 1902, Boston. Pastor, Our Lady of Mercy Parish, Belmont, Mass.
- Maguire, Dennis Joseph**, Boston. 1900-1904. Ordained Dec. 16, 1904, Boston. Chaplain, U. S. Army, World War I. Pastor, St. Rita's Parish, Lowell, Mass.
- Maguire, Edward Dominic**, Boston. 1912-1918. Ordained March 22, 1918, Boston. Pastor, St. Zepherin's Parish, Cohituate, Mass.
- Maguire, John J.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Assistant, Sacred Heart Parish, South Natick, Mass.
- Maguire, Michael Francis**, Boston. 1896-1899. Ordained June 19, 1901, St. Mary's Seminary, Baltimore. Died July 1, 1930, Pastor, Blessed Sacrament Parish, Saugus, Mass.
- Maguire, William James**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Assistant, Immaculate Conception Parish, Everett, Mass.
- Mahoney, Francis Thomas**, Boston. 1900-1905. Ordained Dec. 22, 1905, Boston. Died Dec. 14, 1938, Pastor, St. Joseph's Parish, East Woburn, Mass.
- Mahoney, John J.**, Boston. 1928-1935. Ordained May 22, 1935, Boston. Died May 19, 1943, Assistant, St. Polycarp's Parish, Somerville, Mass.
- Mahoney, John William**, Boston. 1909-1914. Ordained April 6, 1914, Boston. Pastor, Immaculate Conception Parish, East Weymouth, Mass.
- Mahoney, Joseph Francis**, Charleston. 1897-1899. Ordained June 10, 1901, Buffalo. Died Aug. 15, 1922. Pastor, St. Ann's Parish, Sumter, S. C.
- Mahoney, Joseph P.**, Boston. 1929-1935. Ordained May 22, 1935, Boston. Entered U. S. Army as Chaplain, March 1, 1941.
- Mahoney, Timothy John**, Boston. 1884-1887. Ordained June 25, 1887, Boston. Died May 15, 1922, Pastor, St. William's Parish, Dorchester, Mass.
- Mahoney, Timothy Joseph**. Cf. Timothy John O'Mahony.
- Mahoney, Timothy Joseph**, Portland. 1906-1909. Ordained Dec. 18, 1909, Boston. Died Jan. 13, 1938, Pastor, Most Holy Trinity Parish, Saco, Maine.
- Mahoney, William J.**, Boston. 1932-1939. Ordained May 3, 1939, Boston. Died May 10, 1942, Assistant, St. Joseph's Parish, East Boston, Mass.
- Maley, Francis Aloysius William**, Boston. 1889-1893. Ordained Dec. 22, 1893, Boston. Died Aug. 12, 1934, Pastor, St. Joseph's Parish, Lynn, Mass.
- Malley, Austin David**, Boston. 1893-1897. Ordained Dec. 17, 1897, Boston. Died Oct. 30, 1921, Assistant, St. Colman's Parish, Brockton, Mass.
- Malone, Peter Joseph**, Providence. 1885-1891. Ordained June 24, 1891, Providence. Died Oct. 23, 1929, Pastor, Holy Name Parish, Providence, R. I.

- Manion, John Murray**, Boston. 1916-1921. Ordained May 26, 1921, Boston. Director, Catholic Charitable Bureau, Lowell, Mass. Chaplain, Keith Academy, Lowell, Mass.
- Manning, Daniel Joseph**, Hartford. 1909-1911. Ordained May 31, 1915, Hartford. Chaplain, U. S. Army, World War I. Pastor, St. Joseph's Parish, Canaan, Conn.
- Manning, James J.**, Boston. 1936-1941. Ordained May 1, 1941, Boston. Assistant, St. Matthew's Parish, Dorchester, Mass.
- Manning, Michael J.**, Boston. 1897-1902. Ordained Dec. 19, 1902, Boston. Pastor, Immaculate Conception Parish, Somerville, Mass.
- Manning, Robert Emmet**, Boston. 1913-1918. Ordained Oct. 20, 1918, St. John's Seminary, Brighton. Died July 18, 1933, Absent on leave.
- Mantle, Joseph P.**, Boston. 1924-1926. Ordained Dec. 21, 1929, St. John Lateran, Rome. Assistant, St. Theresa's Parish, West Roxbury, Mass.
- Mantle, Robert Michael**, Boston. 1913-1919. Ordained May 9, 1919, Boston. Died March 7, 1934, Assistant, Our Lady, Help of Christians Parish, Newton, Mass.
- Marks, Richard J.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Entered U. S. Army as Chaplain, Aug. 22, 1944.
- Martin, Joseph Clement**, Hartford. 1907-1911. Ordained June 29, 1912, Hartford. Chaplain, U. S. Army, World War I. Died June 18, 1944, Pastor, St. Rose's Parish, East Hartford, Conn.
- Martin, Paul Mary Ethelbert**, Boston. 1926-1932. Ordained May 27, 1932, Boston. Assistant, St. Joseph's Parish, Salem, Mass.
- Martin, Thomas Francis**, Pittsburgh. 1893-1895. Ordained June 10, 1898, Buffalo. Died Jan. 22, 1903, Assistant, St. James' Parish, West End, Pittsburgh, Pa.
- Mason, Cornelius Patrick Joseph**, Boston. 1920-1926. Ordained May 7, 1926, Boston. Assistant, St. Peter's Parish, Dorchester, Mass.
- Masterson, Charles Edward**, Boston. 1917-1922. Ordained May 25, 1922, Boston. Absent on leave.
- Mathieu, John Charles**, Hartford. 1904-1907. Ordained May 25, 1907, Hartford. Pastor, St. Joseph's Parish, Grosvenordale, Conn.
- Maynard, Remi Joseph**, Boston. 1917-1919. Ordained May 9, 1919, Boston. Pastor, St. Anthony of Padua Parish, Shirley, Mass.
- McAleer, Robert Emmet**, Boston. 1923-1928. Ordained May 25, 1928, Boston. Died Oct. 25, 1940, Assistant, St. Catherine of Siena Parish, Norwood, Mass.
- McAndrews, Walter J.**, Boston. 1939-1943. Ordained Oct. 28, 1943, Boston. Assistant, St. Joseph's Parish, Amesbury, Mass.
- McCabe, Daniel Anthony**, Boston. 1918-1924. Ordained May 22, 1924, Boston. Assistant, St. Peter's Parish, Lowell, Mass.
- McCabe, Denis Aloysius**, Portland. 1899-1903. Ordained June 28, 1904, Chapel of the College of the Sacred Heart, Woodstock, Md. Died July 23, 1941, Retired.
- McCabe, Leo Martin**, Boston. 1923-1928. Ordained May 25, 1928, Boston. Assistant, St. Joseph's Parish, Needham, Mass.
- McCabe, Martin Ultan**, Boston. 1930-1936. Ordained May 22, 1936, Boston. Assistant, St. Anthony's Parish, Allston, Mass.
- McCabe, Michael Joseph**, Providence. 1889-1893. Ordained Dec. 22, 1893, Boston. Died March 12, 1942, Pastor, St. Paul's Parish, Cranston, R. I.
- McCall, Joseph Patrick**, Boston. 1927-1932. Ordained May 27, 1932, Boston. Assistant, St. Joseph's Parish, Belmont, Mass.
- McCann, Leo Joseph**, Boston. 1926-1932. Ordained May 27, 1932, Boston. Entered U. S. Army as Chaplain, Jan. 18, 1942.

- McCann, Paul J.**, St. Paul. 1930-1933. Ordained June 7, 1941, Providence. Assistant, St. Thomas' Parish, Minneapolis, Minn.
- McCarthy, Alexander Joseph**, Boston. 1914-1920. Ordained June 3, 1920, Boston. Entered U. S. Army as Chaplain, May 22, 1943.
- McCarthy, Charles A.**, Boston. 1931-1937. Ordained May 21, 1937, Boston. Assistant, St. Mary of the Annunciation Parish, Cambridge, Mass.
- McCarthy, Daniel Francis Xavier**, Boston. 1919-1924. Ordained May 22, 1924, Boston. Assistant, St. Paul's Parish, Dorchester, Mass.
- McCarthy, Dennis V.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Assistant, St. Mary's Parish, Randolph, Mass.
- McCarthy, Florence William**, Boston. 1909-1914. Ordained Jan. 10, 1914, St. John's Seminary, Brighton. Pastor, St. Charles' Parish, Waltham, Mass.
- McCarthy, Francis Patrick**, Harrisburg. 1885. Ordained Aug. 24, 1888, Brooklyn. Died Oct. 4, 1901, Rector, Sacred Heart Parish, Lewistown, Pa.
- McCarthy, James Edward**, Boston. 1902-1906. Ordained Dec. 21, 1906, Boston. Absent on leave.
- McCarthy, James Francis**, Boston. 1927-1933. Ordained June 2, 1933, Boston. Entered U. S. Army as Chaplain, Sept. 28, 1942.
- McCarthy, James J.**, Boston. 1929-1936. Ordained May 22, 1936, Boston. Assistant, St. Joseph's Parish, Wakefield, Mass.
- McCarthy, James Joseph**, Boston. 1889-1893. Ordained Dec. 22, 1893, Boston. Died Dec. 13, 1915, Pastor, St. William's Parish, Dorchester, Mass.
- McCarthy, John J.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Assistant, St. Andrew's Parish, North Billerica, Mass.
- McCarthy, John Joseph**, Boston. 1915-1921. Ordained May 26, 1921, Boston. Assistant, St. Leo's Parish, Dorchester, Mass.
- McCarthy, Patrick Alphonsus**, Hartford. 1906-1911. Ordained June 21, 1912, St. Mary's Seminary, Baltimore. Pastor, St. Bridget's Parish, Cheshire, Conn.
- McCarthy, Thomas Francis**, Boston. 1889-1893. Ordained Dec. 16, 1893, Boston. Died May 22, 1940, Pastor, St. Clement's Parish, West Somerville, Mass.
- McCarthy, William Joseph**, Boston. 1891-1895. Ordained Dec. 20, 1895, Boston. Pastor, St. Brigid's Parish, Lexington, Mass.
- McCarthy, William Joseph**, Boston. 1919-1924. Ordained May 22, 1924, Boston. Assistant, St. Mary of the Assumption Parish, Brookline, Mass.
- McCauley, John Aloysius**, Boston. 1888-1893. Ordained Dec. 22, 1893, Boston. Pastor, St. George's Parish, Saxonville, Mass.
- McClellan, Rt. Rev. Msgr. Peter Hugo, S.T.L.**, Hartford. 1888-1893. Ordained Dec. 22, 1893, Boston, S.T.L., Catholic University of America, Washington, D. C., 1895. Made Domestic Prelate, Jan. 19, 1933. Died Aug. 15, 1939, Permanent Rector, St. Augustine's Parish, Bridgeport, Conn.
- McColgan, Daniel T., Ph.D.**, Boston. 1932-1937. Ordained Dec. 17, 1937, St. John's Seminary, Brighton, Ph.D., Catholic University of America, Washington, D. C., 1940. Professor, St. John's Seminary, Brighton, Mass., Sept. 15, 1941 +.
- McColgan, George Patrick**, Boston. 1919-1925. Ordained June 5, 1925, Boston. Assistant, St. Charles' Parish, Woburn, Mass.
- McCool, John Richard**, Boston. 1895-1900. Ordained June 1, 1901, New York. Died Oct. 6, 1943, Pastor, St. John's Parish, Peabody, Mass.
- McCool, William J.**, Boston. 1912-1917. Ordained June 8, 1917, Boston. Died Jan. 11, 1925, Absent on leave.

- McConville, Philip G.**, Boston. 1939-1943. Ordained Oct. 28, 1943, Boston. Assistant, St. Agnes' Parish, Reading, Mass.
- McCormack, Peter James**, Boston. 1896-1901. Ordained Dec. 20, 1901, Boston. Died Sept. 6, 1930, Pastor, St. Paul's Parish, Hingham, Mass.
- McCormack, Rt. Rev. Msgr. Thomas Joseph**, Boston. 1889-1893. Ordained Dec. 22, 1893, Boston. Made Domestic Prelate, Nov. 3, 1939. Pastor, Immaculate Conception Parish, Everett, Mass.
- McCoy, Thomas Robert**, Boston. 1895-1899. Ordained Dec. 22, 1899, Boston. Pastor, St. Ann's Parish, Somerville, Mass.
- McCracken, Walter Bruce Thompson**, Boston. 1926-1931. Ordained June 5, 1931, Boston. Chaplain, U. S. Army, Jan. 1, 1938-Aug. 15, 1942. Assistant, St. Ambrose's Parish, Dorchester, Mass.
- McCraun, Walter Ambrose**, Hartford. 1906-1911. Ordained April 13, 1912, Hartford. Pastor, Holy Angels Parish, South Meriden, Conn.
- McDermod, Hugh M.**, Boston. 1897-1901. Ordained Dec. 20, 1901, Boston. Died Aug. 12, 1921, Assistant, Our Lady of the Presentation Parish, Brighton, Mass.
- McDermott, Harold Francis**, Boston. 1923-1928. Ordained May 25, 1928, Boston. Entered U. S. Army as Chaplain, Oct. 2, 1942.
- McDevitt, John J.**, Boston. 1928-1935. Ordained May 22, 1935, Boston. Assistant, St. James' Parish, Haverhill, Mass.
- McDonald, Alfred John**, Boston. 1900-1905. Ordained Dec. 22, 1905, Boston. Died Feb. 10, 1943, Pastor, St. Michael's Parish, North Andover, Mass.
- McDonald, David Henry**, Boston. 1921-1926. Ordained May 7, 1926, Boston. Entered U. S. Naval Reserve as Chaplain, Oct. 20, 1941.
- McDonald, Thomas A.**, Boston. 1939-1943. Ordained Oct. 28, 1943, Boston. Assistant, St. John's Parish, Peabody, Mass.
- McDonnell, Francis J.**, Boston. 1929-1935. Ordained May 22, 1935, Boston. Entered U. S. Army as Chaplain, Jan. 13, 1943.
- McDonough, Edward Anthony**, Boston. 1918-1924. Ordained May 22, 1924, Boston. Entered U. S. Army as Chaplain, Sept. 23, 1940.
- McDonough, John F.**, Boston. 1935-1941. Ordained May 1, 1941, Boston. Entered U. S. Army as Chaplain, Aug. 22, 1944.
- McDonough, Michael Vincent**, Fall River. 1885-1888. Ordained June 25, 1888, Providence, for Diocese of Providence. Became member of new Diocese of Fall River upon its erection, March 12, 1904. Died Nov. 2, 1933, Chaplain, St. Mary's Home, New Bedford, Mass.
- McDonough, Peter James**, Boston. 1922-1928. Ordained May 25, 1928, Boston. Diocesan Director of the Society for the Propagation of the Faith, Boston, Mass.
- McDonough, Thomas J.**, Boston. 1911-1917. Ordained June 8, 1917, Boston. Pastor, St. Philip Neri Parish, Waban, Mass.
- McDonough, William Henry**, Boston. 1884-1887. Ordained June 25, 1887, Boston. Died July 14, 1930, Pastor, Star of the Sea Parish, East Boston, Mass.
- McDonough, William P.**, Boston. 1935-1941. Ordained May 1, 1941, Boston. Assistant, St. Margaret's Parish, Beverly Farms, Mass.
- McElroy, Francis Forrest James**, Boston. 1927-1933. Ordained June 2, 1933, Boston. Assistant, St. Mark's Parish, Dorchester, Mass.
- McEaney, John J.**, Boston. 1938-1943. Ordained Jan. 6, 1943, Boston. Assistant, Immaculate Conception Parish, Marlboro, Mass.
- McGann, Gregory M.**, Boston. 1928-1935. Ordained May 22, 1935, Boston. Assistant, St. Edward's Parish, Montello, Mass.
- McGann, Leo V.**, Boston. 1930-1937. Ordained May 21, 1937, Boston. Assistant, St. Michael's Parish, Lowell, Mass.

- McGarry, John Joseph, D.C.L.**, Boston. 1898-1903. Ordained Feb. 27, 1904, St. John Lateran, Rome. D.C.L., Roman Seminary, Rome, Italy, 1905. Pastor, Sacred Heart Parish, Roslindale, Mass.
- McGee, Owen Michael**, Springfield. 1889-1893. Ordained Dec. 22, 1893, Boston. Died Nov. 9, 1926, Pastor All Souls' Parish, Springfield, Mass.
- McGinley, John Joseph**, Boston. 1920-1925. Ordained June 5, 1925, Boston. Assistant, St. Mary of the Sacred Heart Parish, South Hanover, Mass.
- McGinn, Thomas Patrick**, Boston. 1894-1898. Ordained Dec. 16, 1898, Boston. Died Nov. 28, 1927, Pastor, St. John's Parish, Peabody, Mass.
- McGinness, James Joseph**, Hartford. 1899-1904. Ordained Dec. 16, 1904, Boston. Died April 8, 1936, Pastor, St. Francis' Parish, Middletown, Conn.
- McGivney, Rt. Rev. Msgr. John Joseph, LL.D.**, Hartford. 1890-1893. Ordained May 30, 1896, Seminary of Our Lady of the Angels, Niagara Falls, N. Y. LL.D. (hon.), Niagara University, Niagara Falls, N. Y. Made Domestic Prelate, March 17, 1932. Died March 16, 1939, Pastor, St. Charles' Parish, Bridgeport, Conn.
- McGivney, Rt. Rev. Msgr. Patrick Joseph, LL.D.**, Hartford. 1888-1892. Ordained May 20, 1892, Boston. Made Domestic Prelate, April 4, 1924. LL.D. (hon.), Niagara University, Niagara Falls, N. Y., 1924. Died May 7, 1928, Pastor, St. Charles' Parish, Bridgeport, Conn.
- McGlinchey, John Francis**, Boston. 1920-1925. Ordained June 5, 1925, Boston. Assistant, St. Mary's Parish, Lynn, Mass.
- McGoldrick, Joseph Ernest**, Boston. 1928-1933. Ordained June 2, 1933, Boston. Entered U. S. Naval Reserve as Chaplain, Aug. 28, 1943.
- McGoldrick, Thomas Charles**, Boston. 1885-1889. Ordained June 22, 1889, Boston. Died April 28, 1904, Pastor, St. Leo's Church, Dorchester, Mass.
- McGoohan, James J.**, Boston. 1928-1935. Ordained May 22, 1935, Boston. Entered U. S. Army as Chaplain, Dec. 11, 1939.
- McGovern, Paul J.**, Boston. 1929-1936. Ordained May 22, 1936, Boston. Entered U. S. Army as Chaplain, Sept. 20, 1943.
- McGowan, Donald Aloysius**, Boston. 1928-1930. Ordained Dec. 5, 1933, North American College Chapel, Rome. Superintendent, St. Elizabeth's Hospital, Brighton, Mass.
- McGrail, John**, Boston. 1884. Ordained Dec. 20, 1884, Boston. Died April 5, 1892. Assistant, St. Patrick's Parish, Brockton, Mass.
- McGrail, William Francis**, Boston. 1914-1918. Ordained Oct. 20, 1918, St. John's Seminary, Brighton. Died Aug. 17, 1923, Assistant, St. Augustine's Parish, South Boston, Mass.
- McGrath, Francis Leo Anthony**, Boston. 1916-1922. Ordained May 25, 1922, Boston. Assistant, St. Rita's Parish, Lowell, Mass.
- McGrath, John J.**, Trenton. 1911-1914. Ordained May 31, 1917, Baltimore. Died May 11, 1937, Pastor, Sacred Heart Parish, Riverton, N. J.
- McGrath, John Joseph**, Boston. 1891-1897. Ordained June 12, 1897, Boston. Died Aug. 12, 1930, Pastor, St. Mary's Parish, Georgetown, Mass.
- McGuane, James Joseph, LL.D.**, Hartford. 1889-1894. Ordained Dec. 21, 1894, Boston. LL.D. (hon.), Duquesne University, Pittsburgh, Pa., 1927. Pastor, St. John's Parish, Noroton, Conn.
- McGuigan, Francis O. Bertrand**, Boston. 1922-1928. Ordained May 25, 1928, Boston. Died May 12, 1930, Assistant, St. Matthew's Parish, Dorchester, Mass.
- McGuigan, James Patrick**, Boston. 1885-1889. Ordained June 22, 1889, Boston. Died Dec. 27, 1905, Assistant, St. Joseph's Parish, Roxbury, Mass.

- McHale, Richard Francis**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Assistant, St. Patrick's Parish, Natick, Mass.
- McHugh, George W.**, Boston. 1929-1935. Ordained May 22, 1935, Boston. Entered U. S. Army as Chaplain, Nov. 29, 1942.
- McHugh, John Joseph**, Boston. 1893-1897. Ordained Dec. 17, 1897, Boston. Died Sept. 11, 1918, Administrator, St. Bridget's Parish, Maynard, Mass.
- McHugh, Thomas Francis**, Boston. 1899-1904. Ordained Dec. 16, 1904, Boston. Died July 3, 1925, Absent on leave.
- McInerney, Francis G.**, Boston. 1929-1936. Ordained May 22, 1936, Boston. Assistant, St. Brendan's Parish, Dorchester, Mass.
- McInnis, Charles David**, Boston. 1914-1920. Ordained Oct. 15, 1920, Boston. Professor, St. John's Seminary, Brighton, Mass., May 27, 1927—Aug. 19, 1941. Headmaster, St. Sebastian's Country Day School for Boys, Newton, Mass.
- McInnis, Norbert Hilliard**, Boston. 1923-1928. Ordained May 25, 1928, Boston. Assistant, St. John the Evangelist's Parish, Winthrop, Mass.
- McIsaac, Charles A.**, Boston. 1940-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, St. Joseph's Parish, Hyde Park, Mass.
- McKenna, Edward Joseph**, Boston. 1924-1929. Ordained April 5, 1929, Boston. Assistant, Gate of Heaven Parish, South Boston, Mass.
- McKenna, Maurice John**, Chicago. 1894-1896. Ordained March 5, 1898, Montreal. Permanent Rector, Holy Angels' Parish, Chicago, Ill.
- McKeon, James Thomas**, Boston. 1922-1928. Ordained May 25, 1928, Boston. Assistant, Sacred Heart Parish, East Boston, Mass.
- McKeon, Rt. Rev. Msgr. John Francis**, Fall River. 1897-1899. Ordained Dec. 22, 1899, Boston, for Providence Diocese. Became member of new Diocese of Fall River upon its erection, March 12, 1904. Made Domestic Prelate, Aug. 18, 1940. Pastor, St. Lawrence's Parish, New Bedford, Mass.
- McKeon, Vincent Paul**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Died March 16, 1935, Assistant, St. Philip Neri Parish, Waban, Mass.
- McLaughlin, Edward Joseph**, Boston. 1912-1918. Ordained March 22, 1918, Boston. Pastor, St. Paul's Parish, South Hamilton, Mass.
- McLaughlin, Francis Ambrose**, Boston. 1924-1929. Ordained April 5, 1929, Boston. Assistant, St. Mary's Parish, Charlestown, Mass.
- McLaughlin, Joseph William**, Trenton. 1935-1936. Ordained, June 7, 1941, Trenton. Assistant, Our Lady of Perpetual Help Parish, Bernardsville, N. J.
- McLean, William J.**, Boston. 1931-1937. Ordained May 21, 1937, Boston. Assistant, St. John's Parish, Peabody, Mass.
- McLeod, Edward Francis**, Boston. 1893-1897. Ordained Dec. 17, 1897, Boston. Died May 13, 1925, Pastor, St. John the Evangelist's Parish, Wellesley Hills, Mass.
- McMahon, Augustine Michael**, Boston. 1913-1918. Ordained March 22, 1918, Boston. Died Sept. 5, 1937, Assistant, St. Augustine's Parish, South Boston, Mass.
- McMahon, John Joseph**, Boston. 1908-1912. Ordained Nov. 30, 1912, St. John's Seminary, Brighton. Pastor, Most Holy Redeemer Parish, East Boston, Mass.
- McMahon, John Joseph**, Boston. 1938-1943. Ordained Jan. 6, 1943, Boston. Assistant, St. John the Evangelist's Parish, Canton, Mass.
- McMahon, Leonard Aloysius**, Boston. 1922-1927. Ordained May 20, 1927, Boston. Entered U. S. Naval Reserve as Chaplain, June 3, 1942.

- McManmon, John J.**, Boston. 1938-1943. Ordained Jan. 6, 1943, Boston. Assistant, St. Francis de Sales' Parish, Charlestown, Mass.
- McManmon, Thomas Peter**, Boston. 1895-1899. Ordained Dec. 22, 1899, Boston. Died Jan. 15, 1933, Pastor, Immaculate Conception Parish, Newburyport, Mass.
- McManus, James J.**, Boston. 1929-1935. Ordained May 22, 1935, Boston. Entered U. S. Army as Chaplain, Jan. 13, 1943.
- McManus, Paul J.**, Boston. 1937-1942. Ordained May 1, 1942, Boston. Assistant, St. Margaret's Parish, Westwood, Mass.
- McMorrow, James Joseph**, Boston. 1900-1902. Ordained June 10, 1905, St. Paul. Died Nov. 25, 1935, Pastor, St. Colman's Parish, Brockton, Mass.
- McNally, Edward Thomas**, Sioux City. 1897-1903. Ordained April 28, 1903, Manchester. Entered U. S. Army as Chaplain, Aug. 31, 1917. Retired from Army, Aug. 31, 1934, and Absent on leave from Diocese of Sioux City.
- McNamara, James Francis**, Boston. 1927-1934. Ordained May 25, 1934, Boston. Assistant, St. Mary, Star of the Sea Parish, Beverly, Mass.
- McNamara, Thomas Francis Edward**, Boston. 1920-1925. Ordained June 5, 1925, Boston. Assistant, Gate of Heaven Parish, South Boston, Mass.
- McNamara, William Patrick**, Boston. 1897-1902. Ordained Dec. 19, 1902, Boston. Died June 22, 1932, Pastor, Holy Name Parish, West Roxbury, Mass.
- McNiff, James Francis**, Boston. 1892-1894. Ordained March 25, 1898, Montreal. Died Feb. 11, 1918, Chaplain, Marycliff Academy, Arlington Heights, Mass.
- McNulty, Bernard James**, Boston. 1919-1924. Ordained May 22, 1924, Boston. Chaplain, Boston Sanatorium, Mattapan, Mass.
- McNulty, Joseph P.**, Boston. 1939-1943. Ordained Oct. 28, 1943, Boston. Assistant, St. Joseph's Parish, Lynn, Mass.
- McNulty, Thomas Francis**, Fall River. 1908-1911. Ordained July 30, 1913, St. Joseph's Monastery of the Sacred Hearts, Fairhaven, Mass. Pastor, Corpus Christi Parish, Sandwich, Mass.
- McQuaid, Arthur Francis**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Entered U. S. Naval Reserve as Chaplain, Feb. 17, 1941.
- McShane, Richard S., S.T.L.**, Boston. 1920-1921. Ordained March 8, 1925, Santa Susanna Church, Rome. S.T.L., University of Propaganda, Rome, Italy, 1924. Assistant, Our Lady of Grace Parish, Chelsea, Mass.
- McSwiney, Myles Joseph**, Boston. 1909-1914. Ordained April 6, 1914, Boston. Pastor, St. Agnes' Parish, Reading, Mass.
- McShea, John Joseph**, Boston. 1926-1931. Ordained June 5, 1931, Boston. Assistant, St. Anthony's Parish, Allston, Mass.
- McWade, James J.**, Boston. 1929-1935. Ordained May 22, 1935, Boston. Assistant, St. Matthew's Parish, Dorchester, Mass.
- Mealey, Elias Arthur**, Boston. 1926-1932. Ordained May 27, 1932, Boston. Assistant, Our Lady of Mercy Parish, Belmont, Mass.
- Meehan, Francis X., Ph.D.**, Boston. 1931-1936. Ordained Dec. 19, 1936, St. Mary's Seminary, Baltimore. Ph.D., Catholic University of America, Washington, D. C., 1940. Professor, St. John's Seminary, Brighton, Mass., Sept. 15, 1941+.
- Melea, William J.**, Boston. 1922-1924; 1930-1934. Ordained May 25, 1931, Boston. Assistant, St. Mary's Parish, Waltham, Mass.
- Mercier, Arthur Oza**, Boston. 1916-1922. Ordained May 25, 1922, Boston. Pastor, St. Therese's Parish, Dracut, Mass.

- Meredith, Joseph David**, Boston. 1922-1927. Ordained May 20, 1927, Boston. Assistant, All Saints' Parish, Roxbury, Mass.
- Merrill, Lyman Robert**, Boston. 1914-1920. Ordained June 3, 1920, Boston. Pastor, Our Lady of Sorrows Parish, Sharon, Mass.
- Merritt, Nathanael John**, Boston. 1884. Ordained Dec. 20, 1884, Boston. Died Feb. 5, 1934, Pastor, St. Mary's Parish, Winchester, Mass.
- Miaskiewicz, Francis S., D.C.L.**, Boston. 1930-1937. Ordained May 21, 1937, Boston. D.C.L., Catholic University of America, Washington, D. C., 1940. Assistant, Holy Trinity Parish, Lowell, Mass.
- Michaud, Albert Alfred Joseph**, Boston. 1923-1929. Ordained April 5, 1929, Boston. Assistant, Sacred Heart Parish, Brockton, Mass.
- Millard, Richard Stanislaus**, Boston. 1904-1908, Boston. Ordained Dec. 18, 1908, Boston. Died Feb. 21, 1939, Pastor, St. Mary of the Hills Parish, Milton, Mass.
- Minigan, Frederick J.**, Boston. 1932-1939. Ordained May 3, 1939, Boston. Assistant, St. Joseph's Parish, Roxbury, Mass.
- Minihan, Rt. Rev. Msgr. Jeremiah F., S.T.D.**, Boston. 1925-1926. Ordained Dec. 21, 1929, St. John Lateran, Rome. S.T.D., University of Propaganda, Rome, Italy, 1930. Made Papal Chamberlain, Dec. 24, 1936. Made Domestic Prelate, March 14, 1939. Chancellor, Brighton, Mass.
- Minihan, Jeremiah Joseph Bernard**, Boston. 1921-1924. Ordained May 22, 1924, Boston. Assistant, St. Patrick's Parish, Brockton, Mass.
- Missa, John Bronislaus**, Boston. 1928-1932. Ordained Dec. 24, 1932, St. John's Seminary, Brighton. Pastor, Our Lady of Ostrabrama Parish, Brockton, Mass.
- Miszkin, Ferdinand V.**, Boston. 1930-1937. Ordained May 21, 1937, Boston. Assistant, Holy Trinity Parish, Lowell, Mass.
- Mitchell, Edward Charles**, Boston. 1894-1899. Ordained Dec. 22, 1899, Boston. Died March 20, 1935, Pastor, St. Francis Xavier Parish, South Weymouth, Mass.
- Mitchell, Walter John**, Boston. 1901-1905. Ordained Dec. 22, 1905, Boston. Died Sept. 4, 1944, Pastor, St. Mary's Parish, Wrentham, Mass.
- Moisan, Charles Borromeo**, Boston. 1913-1919. Ordained May 9, 1919, Boston. Pastor, Assumption of the Blessed Virgin Mary Parish, South Bellingham, Mass.
- Moloney, Michael Joseph Gregory**, Boston. 1890-1894. Ordained Dec. 21, 1894, Boston. Died Oct. 7, 1895, Assistant, St. Joseph's Parish, Roxbury, Mass.
- Monahan, John Francis**, Boston. 1910-1915. Ordained May 28, 1915, Boston. Entered U. S. Army as Chaplain, Aug. 1, 1918. Died Dec. 8, 1944, Assistant to Chief of Chaplains, U. S. Army, Washington, D.C.
- Monahan, Joseph P.**, Boston. 1930-1937. Ordained May 21, 1937, Boston. Assistant Procurator, St. John's Seminary, Brighton, Mass., June 1, 1937—May 14, 1941. Entered U. S. Army as Chaplain, Sept. 2, 1942.
- Monleon, Peter A.**, Seattle. 1911-1916. Ordained Nov. 18, 1917, Lipa, for Diocese of Lipa, P. I. Incardinated into Diocese of Seattle. Entered U. S. Army as Chaplain, May 26, 1943.
- Montaner, Joseph Castelis**, San Francisco. 1892-1893. Ordained July 25, 1893, Sacred Heart Convent, San Francisco. Died April 17, 1923, Chaplain, St. Mary's College, Oakland, Calif.
- Mooney, James Joseph**, Boston. 1912-1915. Ordained May 28, 1915, Boston, Pastor, Immaculate Conception Parish, Newburyport, Mass.
- Moore, John Bernard**, Boston. 1912-1918. Ordained March 22, 1918, Boston. Died Nov. 14, 1941, Chaplain, St. Joseph's Juniorate, Peabody, Mass.
- Moran, Dennis Francis**, Hartford. 1907-1910. Ordained May 30, 1910, Hartford. Pastor, St. Mary's Parish, Milford, Conn.

- Moran, Edmund Anthony**, Boston. 1915-1921. Ordained May 26, 1921, Boston. Assistant, St. Ambrose's Parish, Dorchester, Mass.
- Moran, Francis P., S.T.L.**, Boston. 1928-1929. Ordained Dec. 8, 1932, North American College Chapel, Rome. S.T.L., Gregorian University, Rome, Italy, 1933. Assistant Director of Diocesan Press, Boston, Mass.
- Moran, Rt. Rev. Msgr. James Patrick, LL.D.**, Little Rock. 1908-1909. Ordained Oct. 9, 1920, Little Rock. Made Papal Chamberlain, Nov. 5, 1929. Made Domestic Prelate, Nov. 5, 1934. LL.D. (hon.), Holy Cross College, Worcester, Mass., 1938. Died Dec. 15, 1940, Rector, St. Andrew's Cathedral, Little Rock, Ark.
- Moran, Stephen Francis**, Boston. 1915-1920. Ordained June 3, 1920, Boston. Administrator, pro tem., St. Mary's Parish, Plymouth, Mass.
- Moriarty, Jeremiah Francis**, Boston. 1922-1927. Ordained May 20, 1927, Boston. Assistant, Immaculate Conception Parish, Somerville, Mass.
- Moriarty, Thomas W.**, Boston. 1937-1942. Ordained May 1, 1942, Boston. Assistant, St. James' Parish, Arlington Heights, Mass.
- Moritz, Paul L.**, Boston. 1936-1941. Ordained May 1, 1941, Boston. Assistant, St. John the Evangelist's Parish, Canton, Mass.
- Morley, Arthur D.**, Boston. 1927-1934. Ordained May 25, 1934, Boston. Assistant, St. Stephen's Parish, Boston, Mass.
- Morrison, Daniel Francis Xavier, S.T.D.**, San Francisco. 1892-1893. Ordained March 13, 1897, Quebec. Died Sept. 18, 1924, Pastor, St. Francis de Sales' Parish, Oakland, Calif.
- Morrisroe, Lawrence Patrick**, Boston. 1913-1919. Ordained May 9, 1919, Boston. Pastor, St. Joseph's Parish, Kingston, Mass.
- Morrissey, Francis Edmond**, Portland. 1922-1923. Ordained June 2, 1928, Buffalo. Pastor, St. Joseph's Parish, Farmington, Maine.
- Morrissey, John Joseph**, Boston. 1917-1922. Ordained May 25, 1922, Boston. Assistant, Sacred Heart of Jesus Parish, East Cambridge, Mass.
- Morrissey, John W.**, Boston. 1938-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, Sacred Heart Parish, Middleboro, Mass.
- Mosley, Francis J.**, Boston. 1932-1939. Ordained May 3, 1939, Boston. Entered U. S. Army as Chaplain, Nov. 9, 1943.
- Moynihn, Daniel Raymond**, Boston. 1915-1921. Ordained May 26, 1921, Boston. Assistant, St. Patrick's Parish, Roxbury, Mass.
- Moynihn, John Francis**, Boston. 1927-1934. Ordained May 25, 1934, Boston. Assistant, Holy Name Parish, West Roxbury, Mass.
- Moynihn, Timothy Begley**, Seattle. 1930-1933. Ordained May 22, 1936, Boston. Pastor, St. Philomena's Parish, Des Moines, Washington.
- Mulcahy, George F.**, Boston. 1929-1936. Ordained May 22, 1936, Boston. Assistant, St. Bernard's Parish, West Newton, Mass.
- Muldoon, Frederic Francis**, Boston. 1904-1909. Ordained Jan. 20, 1909, SS. Peter and Paul Church, South Boston. Pastor, Immaculate Conception Parish, Salem, Mass.
- Mulhane, Michael William**, Springfield. 1885-1889. Ordained June 22, 1889, Boston. Died Jan. 17, 1938, Pastor, St. Joseph's Parish, Barre, Mass.
- Mulkern, John F.**, Boston. 1938-1943. Ordained Oct. 28, 1943, Boston. Assistant, St. Paul's Parish, Hingham, Mass.
- Mullarkey, John Edward**, Boston. 1919-1925. Ordained June 5, 1925, Boston. Director, Catholic Charitable Bureau, Salem, Mass.
- Mullen, Alfred A.**, Boston. 1930-1937. Ordained Dec. 17, 1937, St. John's Seminary, Brighton. Assistant, St. Ann's Parish, Somerville, Mass.
- Mullen, Edmund I.**, Providence. 1921-1923. Ordained June 10, 1928, Baltimore. Entered U. S. Army as Chaplain, March 30, 1944.

- Mullen, William Stephen**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Assistant, St. Peter's Parish, Lowell, Mass.
- Mulligan, Edward B.**, Boston. 1938-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, St. Mary of the Nativity Parish, Scituate, Mass.
- Mulligan, Joseph A.**, Boston. 1924-1930. Ordained April 11, 1930, Boston. Assistant, Immaculate Conception Parish, Malden, Mass.
- Mullin, Albert Christopher**, Boston. 1897-1901. Ordained Dec. 20, 1901, Boston. Died April 21, 1942, Pastor, Blessed Sacrament Parish, Hough's Neck (Quincy), Mass.
- Mullin, Francis Joseph, S.T.L.**, Boston. 1895-1900. Ordained June 1, 1901, New York. S.T.L., Catholic University of America, Washington, D. C., 1902. Died Oct. 30, 1922, Assistant, St. Michael's Parish, Lowell, Mass.
- Mullin, John Bernard**, Boston. 1911-1916. Ordained June 2, 1916, Boston. Chaplain, U. S. Army, World War I. Died Aug. 29, 1937, Assistant, St. Lawrence's Parish, Brookline, Mass.
- Mullin, William George**, Boston. 1893-1897. Ordained Dec. 17, 1897, Boston. Died Dec. 14, 1937, Pastor, St. John's Parish, Peabody, Mass.
- Munoz, Francis P.**, Lipa, P. I. 1911-1916. Ordained Nov. 18, 1917, Lipa. Pastor, Lilio, Province of Laguna, P. I. (Last report available is 1941)).
- Murphy, Charles B.**, Boston. 1928-1929. Ordained Dec. 8, 1929, North American College Chapel, Rome. Assistant, St. Cecilia's Parish, Boston, Mass.
- Murphy, Daniel Martin**, Boston. 1885-1889. Ordained June 22, 1889, Boston. Died Nov. 13, 1930, Chaplain, Home for the Aged, Somerville, Mass.
- Murphy, David Joseph**, Boston. 1890-1894. Ordained Dec. 21, 1894, Boston. Pastor, St. William's Parish, Dorchester, Mass.
- Murphy, Denis Francis**, Boston. 1898-1901. Ordained Dec. 20, 1901, Boston. Pastor, Gate of Heaven Parish, South Boston, Mass.
- Murphy, Edmund James**, Springfield. 1895-1899. Ordained July 25, 1899, Springfield. Died March 19, 1930, Pastor, St. Mary's Parish, Lee, Mass.
- Murphy, Edward Patrick**, Boston. 1900-1904. Ordained Dec. 16, 1904, Boston. Chaplain, U. S. Army, World War I. Pastor, St. Francis of Assisi Parish, South Braintree, Mass.
- Murphy, Francis James**, Boston. 1915-1921. Ordained May 26, 1921, Boston. Assistant, St. Joseph's Parish, Wakefield, Mass.
- Murphy, George E.**, Boston. 1935-1940. Ordained May 3, 1940, Boston. Assistant, Holy Family Parish, Rockland, Mass.
- Murphy, James B.**, Boston. 1930-1936. Ordained May 22, 1936, Boston. Entered U. S. Army as Chaplain, April 20, 1942.
- Murphy, James Joseph**, Boston. 1889-1893. Ordained Dec. 22, 1893, Boston. Pastor, Our Lady of the Presentation Parish, Brighton, Mass.
- Murphy, John E.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Assistant, St. Charles' Parish, Woburn, Mass.
- Murphy, John Edward**, Little Rock. 1931-1935. Ordained May 26, 1938, Little Rock. Prefect of Discipline, St. John's Home Missions Seminary, Little Rock, Arkansas.
- Murphy, John Joseph**, Boston. 1939-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, St. Joseph's Parish, Amesbury, Mass.
- Murphy, Joseph Edward**, Boston. 1903-1904, 1908-1910. Ordained May 21, 1910, St. Paul's Church, Dorchester. Pastor, St. Joseph's Parish, Quincy Point, Mass.

- Murphy, Joseph Patrick**, Boston. 1909-1915. Ordained May 28, 1915, Boston. Pastor, St. Mary's Parish, Randolph, Mass.
- Murphy, Moses Edward Vicent**, Hartford. 1906-1910. Ordained —. Died May 23, 1917, Assistant, St. Augustine's Parish, Bridgeport, Conn.
- Murphy, Thomas Francis**, Boston. 1912-1918. Ordained March 22, 1918, Boston. Pastor, Corpus Christi Parish, Auburndale, Mass.
- Murphy, Thomas Joseph**, Boston. 1910-1916. Ordained June 2, 1916, Boston. Died Oct. 16, 1918, Assistant, St. Gregory's Parish, Dorchester, Mass.
- Murphy, William Joseph**, Boston. 1895-1899. Ordained Dec. 22, 1899, Boston. Died Feb. 26, 1919, Assistant, St. John the Evangelist's Parish, North Cambridge, Mass.
- Murray, Arthur Edmund**, Boston. 1921-1927. Ordained May 20, 1927, Boston. Absent on leave.
- Murray, Cornelius Patrick**, Boston. 1919-1925. Ordained June 5, 1925, Boston. Assistant, St. Therese's Parish, Everett, Mass.
- Murray, Dennis Francis**, Boston. 1925-1927. Ordained May 20, 1927, Boston. Assistant, St. Raphael's Parish, West Medford, Mass.
- Murray, Rt. Rev. Msgr. Edward G., S.T.D.**, Boston. 1926-1927. Ordained Dec. 20, 1930, St. John Lateran, Rome. S.T.D., University of Propaganda, Rome, Italy, 1931. Professor, St. John's Seminary, July 24, 1931—Dec. 18, 1933. Made Domestic Prelate, March 14, 1939. Rector, St. John's Seminary, Brighton, Mass., Oct. 3, 1938+.
- Murray, Francis Xavier**, Boston. 1926-1931. Ordained June 5, 1931, Boston. Assistant, Sacred Heart Parish, Newton Centre, Mass.
- Murray, Henry Ellsworth**, Boston. 1895-1900. Ordained Dec. 21, 1900, Boston. Died May 11, 1916, Absent on leave.
- Murray, John James, S.T.L.**, Boston. 1927-1932. Ordained May 27, 1932, Boston. S.T.L., Catholic University of America, Washington, D. C., 1934. Professor, St. John's Seminary, Brighton, Mass., Sept. 4, 1940+.
- Murray, Leo Michael, S.T.L., J.C.L.**, Boston. 1914-1918. Ordained Oct. 20, 1918, St. John's Seminary, Brighton. J.C.L., Catholic University of America, Washington, D. C., 1919; S.T.L., Same, 1920. Professor, St. John's Seminary, Brighton, Mass., June 5, 1919-Dec. 27, 1920. Died Dec. 27, 1920.
- Murray, Robert F.**, Boston. 1938-1943. Ordained Jan. 6, 1943, Boston. Assistant, St. Edward's Parish, Montello, Mass.
- Murray, Stephen Grover Cleveland**, Boston. 1912-1918. Ordained March 22, 1918, Boston. Assistant, Sacred Heart Parish, Weymouth, Mass.
- Nagle, John Joseph**, Boston. 1928-1934. Ordained May 25, 1934, Boston. Entered U. S. Army as Chaplain, March 19, 1945.
- Nagle, William Joseph**, Providence. 1899-1900. Ordained June 9, 1900, Providence. Died Jan. 18, 1934, Pastor, St. Edward's Parish, Pawtucket, R. I.
- Nagle, William Vincent**, Boston. 1924-1929. Ordained April 5, 1929, Boston. Died Aug. 4, 1937, Assistant, St. Edward's Parish, Medfield, Mass.
- Naguszewski, Edward B.**, Boston. 1927-1930. Ordained April 11, 1930, Boston. Pastor, St. Adalbert's Parish, Hyde Park, Mass.
- Narbut, Felix Edward**, Boston. 1922-1928. Ordained May 25, 1928, Boston. Assistant, St. Rocco's Parish, Brockton, Mass.
- Naves, Lawrence**, Boston. 1928-1936. Ordained May 22, 1936, Boston. Assistant, St. Francis of Assisi Parish, South Braintree, Mass.
- Navien, Thomas A.**, Boston. 1937-1942. Ordained May 1, 1942, Boston. Assistant, St. Peter's Parish, Plymouth, Mass.

- Neale, Rt. Rev. Msgr. John, LL.D.**, Hartford. 1887-1888. Ordained June 23, 1888, Boston. LL.D., St. Bonaventure's College, Alleghany, N. Y., 1909. Decorated by Pope Pius XI, 1926, with Order of "Bene Merenti." Made Domestic Prelate, Sept. 30, 1934. Died April 4, 1935, Pastor, St. Rose's Parish, Meriden, Conn.
- Nealon, Thomas Aloysius**, Hartford. 1884-1888. Ordained 1888, Baltimore. Died July 5, 1892, Assistant, St. Joseph's Cathedral, Hartford, Conn.
- Nelson, John F.**, Boston. 1939-1943. Ordained Oct. 28, 1943, Boston. Assistant, St. Patrick's Parish, Stoneham, Mass.
- Nevins, Joseph Vincent Aloysius, S.S., S.T.D.** 1905-1909. Ordained Sept. 20, 1909, St. John's Seminary, Brighton, for the Archdiocese of Boston. S.T.D., Collegio Angelico, Rome, Italy, 1911. Entered Sulpicians, June, 1912. Professor, St. Mary's Seminary, Roland Park, Baltimore, Md.
- Nolan, Francis Lester**, Trenton. 1930-1933. Ordained May 21, 1936, Trenton. Pastor, St. Rose of Lima Parish, Oxford, N. J.
- Noon, Rt. Rev. Msgr. Henry Joseph, V.G.**, Fall River. 1894-1899. Ordained Dec. 22, 1899, Boston, for the Diocese of Providence. Became member of Fall River Diocese upon erection, March 12, 1904. Made Domestic Prelate, Dec. 9, 1936. Pastor, St. James Parish, New Bedford, Mass.
- Neonan, William J.**, Boston. 1932-1939. Ordained May 3, 1939, Boston. Assistant, All Saints' Parish, Roxbury, Mass.
- Normile, James Francis**, Boston. 1927-1932. Ordained May 27, 1932, Boston. Entered U. S. Army as Chaplain, Jan. 13, 1943.
- Norris, Cornelius Joseph**, New York, 1901-1903. Ordained June 21, 1905, St. Mary's Seminary, Baltimore, for the Diocese of Columbus. Incardinated into New York Archdiocese. Pastor, Most Precious Blood Parish, Walden, N. Y.
- Norton, Arthur J.**, Boston. 1931-1937. Ordained May 21, 1937, Boston. Assistant, Our Lady, Help of Christians Parish, Newton, Mass.
- Norton, Michael Joseph**, Boston. 1915-1920. Ordained June 3, 1920, Boston. Assistant, St. Columbkille's Parish, Brighton, Mass.
- Norton, Richard Francis**, Boston. 1923-1929. Ordained April 5, 1929, Boston. Assistant, St. Mary's Parish, Dedham, Mass.
- Nugent, John J.**, Antigonish. 1895, 1897-1898. Ordained Jan. 3, 1904, Quebec. Absent on leave. Chaplain, Our Lady of Good Help Convent, East Boston, Mass.
- Nulty, James Richard**, Boston. 1894-1899. Ordained Dec. 22, 1899, Boston. Died Nov. 7, 1925, Pastor, Most Blessed Sacrament Parish, Houghs Neck (Quincy), Mass.
- O'Brien, Andrew Francis**, Boston. 1915-1921. Ordained May 26, 1921, Boston. Assistant, Blessed Sacrament Parish, Cambridge, Mass.
- O'Brien, Bennet Joseph**, Boston. 1913-1918. Ordained March 22, 1918, Boston. Pastor, Blessed Sacrament Parish, Walpole, Mass.
- O'Brien, Charles Augustine**, Boston. 1899-1903. Ordained Dec. 18, 1903, Boston. Died Dec. 26, 1942, Pastor, St. Jerome's Parish, North Weymouth, Mass.
- O'Brien, Cornelius Thomas**, Boston. 1908-1914. Ordained April 6, 1914, Boston. Died March 10, 1938, Assistant, Sacred Heart Parish, Middleboro, Mass.
- O'Brien, Edward Ignatius**, Boston. 1913-1918. Ordained March 22, 1918, Boston. Died July 29, 1932, Assistant, St. William's Parish, Dorchester, Mass.

- O'Brien, James J.**, Grand Rapids. 1915-1918. Ordained May 26, 1918, Baltimore. Chaplain, Mercy Hospital, Manistee, Mich.
- O'Brien, John Aloysius**, Boston. 1916-1921. Ordained May 26, 1921, Boston. Died Dec. 10, 1927, Assistant, St. Catherine's Parish, Charlestown, Mass.
- O'Brien, John Joseph, S.T.L.**, Boston. 1900-1904. Ordained Dec. 16, 1904, Boston. S.T.L., Catholic University of America, Washington, D. C., 1906. Died May 22, 1944, Pastor, St. Peter's Parish, Plymouth, Mass.
- O'Brien, John Joseph Michael**, Pittsburgh. 1894-1896. Ordained May 27, 1899, Buffalo. Died Sept. 2, 1925, Pastor, St. Catherine's Parish, Beachview, Pittsburgh, Pa.
- O'Brien, John M.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Assistant, St. Joseph's Parish, Belmont, Mass.
- O'Brien, John Thomas**, Boston. 1885-1889. Ordained June 22, 1889, Boston. Died Jan. 25, 1931, Pastor, St. John the Evangelist's Parish, Winthrop, Mass.
- O'Brien, Joseph B.**, Boston. 1929-1935. Ordained May 22, 1935, Boston. Assistant, St. Philip's Parish, Boston, Mass.
- O'Brien, Maurice Joseph**, Boston. 1913-1918. Ordained March 22, 1918, Boston. Pastor, St. Stephen's Parish, Boston, Mass.
- O'Brien, Michael Joseph Charles**, Boston. 1923-1929. Ordained April 5, 1929, Boston. Assistant, Our Lady of Lourdes Parish, Beachmont, Mass.
- O'Brien, Rt. Rev. Msgr. Michael T., P.A., V.G.**, Great Falls. 1885-1889. Ordained June 22, 1889, Boston, for the Diocese of Springfield. Incardinated into Great Falls Diocese, 1917. Made Prothonotary Apostolic, July 23, 1924. Died Dec. 11, 1934, Rector, St. Ann's Cathedral, Great Falls, Mont.
- O'Brien, Stephen Joseph**, Boston. 1908-1913. Ordained March 18, 1908, Boston. Pastor, Annunciation Parish, Danvers, Mass.
- O'Brien, Stephen Sherwood**, Boston. 1888-1893. Ordained Dec. 22, 1893, Boston. Died Dec. 28, 1897, Assistant, St. Philip's Parish, Boston, Mass.
- O'Brien, William G.**, Boston. 1930-1937. Ordained Dec. 17, 1937, Boston. Entered U. S. Army as Chaplain, Sept. 20, 1943.
- O'Brien, William Thomas Aloysius, S.T.L.**, Boston. 1908-1914. Ordained Jan. 10, 1914, St. John's Seminary, Brighton. S.T.L., Catholic University of America, Washington, D. C., 1916. Professor, St. John's Seminary, 1916-1922. Died June 1, 1941, Pastor, St. Stephen's Parish, Boston, Mass.
- O'Bryan, Daniel Edward**, Boston. 1908-1913. Ordained March 18, 1913, Boston. Pastor, St. Bridget's Parish, Maynard, Mass.
- O'Callaghan, Peter Joseph, C.S.P.** 1888-1889. Ordained Sept. 9, 1893, St. Paul's Church, New York. Died, about 1935, St. Paul the Apostle Rectory, New York, N. Y.; President, Catholic Total Abstinence Union.
- O'Connell, Daniel J.**, Boston. 1931-1932. Ordained Dec. 8, 1935, North American College Chapel, Rome. Assistant, Sacred Heart Parish, Malden, Mass.
- O'Connell, Edward T.**, Boston. 1932-1939. Ordained May 3, 1939, Boston. Assistant, St. Aidan's Parish, Brookline, Mass.
- O'Connell, Eugene Charles**, Hartford. 1887-1888. Ordained June 23, 1888, Boston. Died Aug. 3, 1910, Pastor, St. Bernard's Parish, Tariffville, Conn.
- O'Connell, Fabian Vincent**, Boston. 1902-1906. Ordained Dec. 21, 1906, Boston. Chaplain, U. S. Army, World War I. Absent on leave.

- O'Connell, Henry Joseph**, Boston. 1926-1931. Ordained June 5, 1931, Boston. Assistant Procurator, St. John's Seminary, Jan. 15, 1941-Sept. 14, 1944. Chaplain, Boston Fire Department. Procurator, St. John's Seminary, Brighton, Mass., Sept. 14, 1944+.
- O'Connell, James Howard**, Boston. 1910-1916. Ordained June 2, 1916, Boston. Pastor, St. Joseph's Parish, Hyde Park, Mass.
- O'Connell, John Edward**, Boston. 1898-1903. Ordained Dec. 27, 1904, St. John Lateran, Rome. Pastor, St. Mary's Parish, Waltham, Mass.
- O'Connell, Patrick Joseph**, Boston. 1910-1915. Ordained May 28, 1915, Boston. Pastor, St. Vincent's Parish, South Boston, Mass.
- O'Connell, Timothy P., S.T.D.**, Boston. 1927-1929. Ordained Dec. 8, 1932, North American College Chapel, Rome. S.T.D., Gregorian University, Rome, Italy, 1934. Professor, St. John's Seminary, Brighton, Mass., June 5, 1935+.
- O'Connell, William Henry**, Boston. 1893-1897. Ordained Dec. 17, 1897, Boston. Died 1945, Absent.
- O'Connell, William Joseph**, Boston. 1900-1905. Ordained Dec. 22, 1905, Boston. Assistant, St. John the Evangelist's Parish, Wellesley Hills, Mass.
- O'Connor, Cornelius Maurice**, Boston. 1887-1892. Ordained May 20, 1892, Boston. Died Feb. 14, 1895, Assistant, St. Vincent's Parish, South Boston, Mass.
- O'Connor, Cornelius T.**, Boston. 1932-1939. Ordained May 3, 1939, Boston. Entered U. S. Army as Chaplain, Sept. 20, 1943.
- O'Connor, Daniel Joseph**, Boston. 1900-1905. Ordained Dec. 22, 1905, Boston. Pastor, St. Mary's Parish, East Walpole, Mass.
- O'Connor, Harry Michael**, Boston. 1916-1922. Ordained May 25, 1922, Boston. Pastor, St. Augustine's Parish, South Boston, Mass.
- O'Connor, John Henry**, Boston. 1928-1930. Ordained April 11, 1930, Boston. Assistant, Sacred Heart Parish, Roslindale, Mass.
- O'Connor, John Ignatius**, Boston. 1914-1920. Ordained June 3, 1920, Boston. Assistant, St. Margaret's Parish, Campello, Mass.
- O'Connor, Joseph John**, Boston. 1892-1897. Ordained Dec. 17, 1897, Boston. Died Aug. 18, 1916, Assistant, All Saints' Parish, Roxbury, Mass.
- O'Connor, Maurice Joseph, S.T.D., LL.D.**, Boston. 1892-1897. Ordained Dec. 17, 1897, Boston. S.T.D., Catholic University of America, Washington, D. C., 1903. LL.D. (hon.), Boston College, Chestnut Hill, Mass., 1944. Pastor, St. James' Parish, Arlington, Heights, Mass.
- O'Connor, Michael Joseph**, Hartford. 1887-1892. Ordained Dec. 16, 1892, Boston. Died Sept. 30, 1930, Pastor, St. Peter's Parish, Danbury, Conn.
- O'Connor, Michael Joseph**, Boston. 1897-1901. Ordained Dec. 20, 1901, Boston. Chaplain, U. S. Army, World War I. Died Sept. 26, 1944, Pastor, St. Bridget's Parish, Framingham, Mass.
- O'Connor, Michael Lawrence**, Boston. 1918-1923. Ordained June 20, 1923, St. John's Seminary, Brighton. Assistant, St. Margaret's Parish, Lowell, Mass.
- O'Connor, Thomas Jerome**, Providence. 1904-1907. Ordained July 2, 1907, Providence. Pastor, St. Charles' Parish, Woonsocket, R. I.
- O'Connor, Timothy Joseph**, Boston. 1902-1906. Ordained Dec. 21, 1906, Boston. Died Feb. 15, 1933, Pastor, St. John's Parish, East Bridgewater, Mass.
- O'Connor, William Robert**, Boston. 1914-1920. Ordained June 3, 1920, Boston. Assistant, Our Lady of Lourdes Parish, Jamaica Plain, Mass.

- O'Connor, George Peter**, Boston. 1901-1906. Ordained Dec. 21, 1906, Boston. Chaplain, U. S. Army, World War I. Died Jan. 27, 1943, Pastor, St. Mary's Parish, Dedham, Mass.
- O'Dea, Leo Neville**, Boston. 1919-1924. Ordained May 22, 1924, Boston. Assistant, St. Peter's Parish, Dorchester, Mass.
- O'Dell, William Francis**, Hartford. 1902-1907. Ordained Dec. 21, 1907, Hartford. Chaplain, U. S. Army, World War I. Pastor, St. Mary's Parish, New London, Conn.
- O'Donnell, David Raphael**, Hartford. 1892-1896. Ordained Dec. 18, 1896, Boston. Pastor, St. Michael's Parish, Hartford, Conn.
- O'Donnell, Rt. Rev. Msgr. John Joseph**, Boston. 1893-1898. Ordained Dec. 16, 1898, Boston. Made Domestic Prelate, Dec. 17, 1944. Pastor, St. Ann's Parish, Neponset, Mass.
- O'Donnell, Walter Joseph**, Boston. 1928-1934. Ordained May 25, 1934, Boston. Assistant, Sacred Heart Parish, East Boston, Mass.
- O'Gorman, Oscar Rodrick**, Boston. 1912-1918. Ordained March 22, 1918, Boston. Pastor, St. Patrick's Parish, Cambridge, Mass.
- O'Hara, John F.**, Rapid City. 1916-1920. Ordained May 3, 1921, Albany. Pastor, St. Anthony's Parish, Hot Springs, South Dakota.
- O'Hearn, John Joseph**, Boston. 1894-1899. Ordained Dec. 22, 1899, Boston. Died Feb. 10, 1935, Pastor, St. John the Evangelist's Parish, Canton, Mass.
- O'Kane, Bernard Sheridan**, Boston. 1909-1914. Ordained Jan. 10, 1914, St. John's Seminary, Brighton. Pastor, St. Pius' Parish, Lynn, Mass.
- O'Keefe, Daniel Joseph**, Boston. 1913-1919. Ordained May 9, 1919, Boston. (Name is listed on Seminary Records as Daniel Joseph Keefe.) Pastor, St. Mary's Parish, Holliston, Mass.
- O'Keefe, John James**, Boston. 1885-1891. Ordained June 26, 1891, Boston. Died Dec. 12, 1908, Assistant, St. Cecilia's Parish, Boston, Mass.
- O'Keefe, Michael Joseph**, Portland. 1908-1909. Ordained June 6, 1914, Rochester, N. Y. Died Feb. 11, 1919, Assistant, St. Mary's Parish, Houlton, Maine.
- O'Keefe, John D.**, Boston. 1911-1917. Ordained June 8, 1917, Boston. Chaplain, U. S. Army, World War I. Died Sept. 4, 1921, Assistant, St. Benedict's Parish, Somerville, Mass.
- O'Leary, Cornelius Francis**, Boston. 1920-1926. Ordained May 7, 1926, Boston. Assistant, Blessed Sacrament Parish, Jamaica Plain, Mass.
- O'Leary, Daniel A.**, Boston. 1937-1942. Ordained May 1, 1942, Boston. Assistant, St. Angela's Parish, Mattapan, Mass.
- O'Leary, Daniel J.**, Boston. 1939-1943. Ordained Oct. 28, 1943, Boston. Assistant, St. Augustine's Parish, South Boston, Mass.
- O'Leary, Denis Joseph**, Boston. 1928-1934. Ordained May 25, 1934, Boston. Chaplain, Quincy Fire Department. Assistant, St. John's Parish, Quincy, Mass.
- O'Leary, Francis T.**, Boston. 1930-1937. Ordained Dec. 17, 1937, Boston. Entered U. S. Navy as Chaplain, June 8, 1941.
- O'Leary, John J., S.T.D.**, Boston. 1919-1920. Ordained May 18, 1924, St. John Lateran, Rome. S.T.D., University of Propaganda, Rome, Italy, 1924. Locum Tenens, Our Lady of Pompeii Parish, Boston, Mass.
- O'Leary, Leo Aloysius**, Boston. 1915-1920. Ordained June 3, 1920, Boston. Assistant, St. Patrick's Parish, Roxbury, Mass.
- O'Leary, Patrick John**, Hartford. 1885-1891. Ordained June 26, 1891, Boston. Died June 3, 1914, Pastor, St. Michael's Parish, Westerly, R. I.

- O'Leary, Timothy F., Ph.D.**, Boston. 1931-1934. Ordained May 25, 1934, Boston. Ph.D., Catholic University of America, Washington, D. C., 1941. Faculty, Same, Oct. 4, 1940 +. Instructor, Catholic University of America, Washington, D. C.
- O'Mahony, Timothy John**, Portland. 1909. Ordained Nov. 14, 1909, Providence. (Name is listed on Seminary records as Timothy John Mahoney). Pastor, St. Athanasius' Parish, Rumford, Maine.
- O'Malley, James Augustine**, Springfield. 1888-1893. Ordained Dec. 22, 1893, Boston. Pastor, Annunciation Parish, Florence, Mass.
- O'Malley, John Joseph**, Springfield. 1888-1893. Ordained Dec. 22, 1893, Boston. Died Oct. 1, 1939, Pastor, St. Joseph's Parish, Leicester, Mass.
- O'Malley, Patrick Francis Arthur**, Springfield. 1900-1903. Ordained Dec. 18, 1903, Boston. Died Nov. 17, 1928, Pastor, St. Ann's Parish, South Ashburnham, Mass.
- O'Malley, William Henry**, Springfield. 1900-1903. Ordained Dec. 18, 1903, Boston. Pastor, Sacred Heart Parish, Gardner, Mass.
- O'Meara, Jeremiah Francis**, Providence, 1891-1896. Ordained Sept. 24, 1896, Providence. Died Dec. 23, 1921, Pastor, St. Mary's Parish, Providence, R. I.
- O'Neil, John Philip Henry**, Manchester. 1886-1891. Ordained Dec. 19, 1891, St. John's Seminary, Brighton. Died Oct. 24, 1914, Pastor, St. Joseph's Parish, Laconia, N. H.
- O'Neil, Leo Francis, S.T.L.**, Boston. 1897-1901. Ordained Dec. 20, 1901, Boston. S.T.L., Catholic University of America, Washington, D. C., 1903. Professor, St. John's Seminary, Brighton, Mass., 1911-1917. Died Jan. 17, 1932, Absent on leave.
- O'Neil, Thomas Joseph**, Boston. 1896-1901. Ordained Dec. 20, 1901, Boston. Died May 23, 1922, Assistant, St. Monica's Parish, South Boston, Mass.
- O'Neill, Christopher Cornelius**, Boston. 1928-1933. Ordained June 2, 1933, Boston. Assistant, St. Margaret's Parish, Dorchester, Mass.
- O'Neill, Francis J.**, Boston. 1940-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, Sacred Heart Parish, Medford Hillside, Mass.
- O'Neill, Jeremiah Leonard**, Boston. 1926-1931. Ordained June 5, 1931, Boston. Assistant, Immaculate Conception Parish, Revere, Mass.
- O'Neill, John Joseph**, Brooklyn, 1893-1894. Ordained Dec. 22, 1894, Brooklyn. Died July 31, 1933, Pastor, St. Catherine of Alexandria Parish, Brooklyn, N. Y.
- O'Neill, William Vincent**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Assistant, Immaculate Conception Parish, Everett, Mass.
- O'Riordan, John Patrick Joseph**, Boston. 1905-1910. Ordained May 20, 1910, Boston. Pastor, St. Mary's Parish, Winchester, Mass.
- O'Rourke, Bernard Joseph**, Boston. 1923-1929. Ordained April 5, 1929, Boston. Assistant, SS. Peter and Paul's Parish, South Boston, Mass.
- O'Rourke, James Alphonsus**, Boston. 1888-1892. Ordained Dec. 16, 1892, Boston. Pastor, St. Patrick's Parish, West Lynn, Mass.
- O'Rourke, Martin J.**, Boston. 1928-1935. Ordained May 22, 1935, Boston. Assistant, St. Monica's Parish, Methuen, Mass.
- Orpen, Joseph E.**, Seattle. 1932-1933. Ordained June 3, 1939, Seattle. Assistant, St. Michael's Parish, Olympia, Washington.
- Ortiz, Juan José, D.C.L.**, San Juan, P. R. 1923-1927. Ordained May 2, 1930, San Juan, P. R. D.C.L., Rome, Italy, 1929. Bishops' Secretary, San Juan, P. R.
- Orzeck, John J.**, Boston. 1929-1935. Ordained May 22, 1935, Boston. In charge, Our Lady of Ostrabrama Parish, Boston, Mass.

- O'Shea, Francis Matthew**, Hartford. 1909-1911. Ordained May 31, 1915, Hartford. Permanent Rector, Immaculate Conception Parish, Waterbury, Conn.
- O'Toole, Austin J.**, Providence, 1895-1900. Ordained Dec. 21, 1900, Boston. Pastor, St. Mary's Parish, Providence, R. I.
- O'Toole, Thomas**, Boston. 1913-1918. Ordained March 22, 1918, Boston. Pastor, St. John the Evangelist's Parish, North Chelmsford, Mass.
- Owens, Rt. Rev. Msgr. Michael Joseph, V.F.**, Boston. 1889-1893. Ordained Dec. 22, 1893, Boston. Made Domestic Prelate, Nov. 3, 1939. Pastor, St. John's Parish, Quincy, Mass.
- Palladino, Alfonso G.**, Boston. 1937-1943. Ordained Jan. 6, 1943, Boston. Assistant, St. Anthony's Parish, Revere, Mass.
- Pallotta, Guido Louis**, Boston. 1923-1926. Ordained May 7, 1926, Boston. Administrator, pro. tem., St. Anthony's Parish, Revere, Mass.
- Palmieri, John A.**, Boston. 1935-1941. Ordained May 1, 1941, Boston. Chaplain, Notre Dame Academy, Tyngsboro, Mass.
- Panik, Gaspar Joseph**, Hartford. 1905-1910. Ordained May 30, 1910, Hartford. Died Jan. 22, 1933, Pastor, SS. Cyril and Methodius Parish, Bridgeport, Conn.
- Parsons, John Leonard Augustine**, Boston. 1923-1929. Ordained April 5, 1929, Boston. Assistant, St. Thomas' Parish, Jamaica Plain, Mass.
- Pearsall, Ernest P.**, Boston. 1931-1937. Ordained May 21, 1937, Boston. Entered U. S. Army as Chaplain, April 13, 1942.
- Pepin, Charles Emile**, Sherbrooke. 1928-1933. Ordained June 29, 1934, Sherbrooke. Assistant, Notre Dame de la Merci Parish, Rock Island, P. Q.
- Perras, Léon Paul-Emile**, Boston. 1932-1933. Ordained June 11, 1938, Montreal, for the Diocese of Sherbrooke. Incardinated into Boston Archdiocese, July 20, 1938. Assistant, St. John the Baptist's Parish, Lynn, Mass.
- Perreault, Joseph Philip**, Hartford. 1894-1896. Ordained May 30, 1896, Boston. Died Aug. 6, 1936, Pastor, St. Ann's Parish, Bristol, Conn.
- Perry, John S.**, Boston. 1895-1900. Ordained Dec. 21, 1900, Boston. Assistant, Our Lady of Good Voyage Parish, Gloucester, Mass.
- ✠ **PETERSON, MOST REV. JOHN BERTRAM, D.D., Ph.D., LL.D.**, Manchester. 1895-1899. Ordained Sept. 15, 1899, St. John's Seminary, Brighton. Professor, St. John's Seminary, 1901-Nov. 16, 1926. Rector, Same, 1911-Nov. 16, 1926. Made Domestic Prelate, May 27, 1915. Sixth alumnus of St. John's Seminary to be raised to episcopate. Elected titular bishop of Hippos, Oct. 7, 1927, and appointed auxiliary bishop of Boston. Consecrated Nov. 10, 1927, Boston, by William Cardinal O'Connell, Archbishop of Boston, assisted by Bishop George Albert Guertin, of Manchester, and Bishop John Gregory Murray, of Portland, Maine. Translated to the See of Manchester, May 13, 1932. Made an assistant at the pontifical throne, March 16, 1934. Ph.D. (hon.), St. Anselm's College, Manchester, N. H., 1906. LL.D. (hon.), Boston College, Chestnut Hill, Mass., 1932; University of New Hampshire, Durham, N. H. 1935. Died March 15, 1944, Bishop of Manchester, N. H.
- Petrowski, Joseph Charles**, Boston. 1927-1933. Ordained June 2, 1933, Boston. Assistant, St. Rocco's Parish, Brockton, Mass.
- Phalan, Rt. Rev. Msgr. James A.**, Boston. 1895-1900. Ordained Dec. 21, 1900, Boston. Made Domestic Prelate, Dec. 17, 1944. Pastor, Patronage of St. Joseph Parish, Somerville, Mass.

- Phelan, Rt. Rev. Msgr. John Patrick, V.G.**, Springfield. 1894-1895. Ordained Dec. 20, 1895, Boston. Made Domestic Prelate, Nov. 4, 1925. Pastor, Blessed Sacrament Parish, Worcester, Mass.
- Phelan, William Ignatius**, Springfield. 1901-1902. Ordained July 25, 1902, Springfield. Died Aug. 12, 1915, Assistant, Holy Family Parish, Springfield, Mass.
- Philbin, John J.**, Boston. 1940-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, Our Lady of Lourdes Parish, Brockton, Mass.
- Phinney, Herbert A.**, Boston. 1928-1935. Ordained May 22, 1935, Boston. Entered U. S. Army as Chaplain, Nov. 29, 1942.
- Piscia, Charles P.**, Boston. 1937-1943. Ordained Jan. 6, 1943, Boston. Assistant, St. Polycarp's Parish, Somerville, Mass.
- Piscitelli, Vincent J.**, Boston. 1930-1937. Ordained May 21, 1937, Boston. Assistant, St. Rita's Parish, Haverhill, Mass.
- Pitara, Mimie B.**, Boston. 1936-1942. Ordained May 1, 1942, Boston. Assistant, Sacred Heart Parish, Atlantic, Mass.
- Plevokas, John Peter**, Boston. 1926-1932. Ordained May 27, 1932, Boston. Died Dec. 31, 1943, Chaplain, Sacred Heart Boarding School, Sharon Heights, Mass.
- Power, Richard Francis**, El Paso. 1889-1892. Ordained May 20, 1892, Boston, for the Archdiocese of San Francisco. Incardinated into El Paso Diocese. Died Jan 2, 1942, Assistant, St. Patrick's Cathedral, El Paso, Texas.
- Powers, Albert J.**, Boston. 1937-1942. Ordained May 1, 1942, Boston. Assistant, St. Angela's Parish, Mattapan, Mass.
- Powers, Arthur Henry**, Springfield. 1893-1895. Ordained Dec. 20, 1895, Boston. Pastor, Our Lady of the Rosary Parish, Gardner, Mass.
- Powers, John Joseph**, Boston. 1895-1900. Ordained Dec. 21, 1900, Boston. Died June 18, 1937, Pastor St. Raphael's Parish, West Medford, Mass.
- Powers, John Thomas**, Boston. 1921-1927. Ordained May 20, 1927, Boston. Assistant, St. Joseph's Parish, Boston, Mass.
- Powers, Richard Francis, S.T.L.**, Boston. 1911-1912. Ordained June 15, 1912, Boston. S.T.L., University of Propaganda, Rome, Italy, 1911. Died Sept. 13, 1926, Assistant, St. Mary's Parish, Waltham, Mass.
- Prendergast, John Edward**, Boston. 1914-1920. Ordained June 3, 1920, Boston. Assistant, St. James' Parish, Boston, Mass.
- Prendergast, Malachi Joseph**, Boston. 1926-1931. Ordained June 5, 1931, Boston. Assistant, St. Peter's Parish, Cambridge, Mass.
- Prevost, Louis Ernest**, Fall River. 1907-1911. Ordained June 10, 1911, Fall River. Pastor, St. Louis of France Parish, East Swansea, Mass.
- Provost, Joseph Armand**, Boston. 1918-1924. Ordained May 22, 1924, Boston. Administrator, St. Aloysius' Parish, Newburyport, Mass.
- Quigley, George Hugh**, Boston. 1900-1904. Ordained Dec. 16, 1904, Boston. Died Jan. 7, 1942, Pastor, St. Philip's Parish, Boston, Mass.
- Quigley, James Peter**, Wilmington. 1885-1890. Ordained June 27, 1890, Boston. Died May 3, 1925, Pastor, St. Patrick's Parish, Wilmington, Del.
- Quigley, Joseph Albert**, Boston. 1915-1921. Ordained May 26, 1921, Boston. Assistant, St. Jerome's Parish, North Weymouth, Mass.
- Quill, Patrick Joseph**, Boston. 1908-1914. Ordained April 6, 1914, Boston. Pastor, St. Francis de Sales' Parish, Roxbury, Mass.
- Quill, Percival James**, Boston. 1916-1921. Ordained May 26, 1921, Boston. Assistant, St. Paul's Parish, Dorchester, Mass.
- Quinlan, John H.**, Boston. 1924-1930. Ordained April 11, 1930, Boston. Assistant, Our Lady, Help of Christians Parish, Newton, Mass.

- Quinlan, John Joseph**, Boston. 1919-1925. Ordained June 5, 1925, Boston. Assistant, Patronage of St. Joseph Parish, Somerville, Mass.
- Quinlan, Rt. Rev. Msgr. Richard James, S.T.L., LL.D.**, Boston. 1915-1920. Ordained June 3, 1920, Boston. S.T.L., Catholic University of America, Washington, D. C., 1921. LL.D. (hon.), Boston College, Chestnut Hill, Mass., 1938. Made Domestic Prelate, Nov. 3, 1939. Pastor, St. John the Evangelist's Parish, Winthrop, Mass.
- Quinlan, Thomas Aloysius**, Boston. 1892-1897. Ordained Dec. 17, 1897, Boston. Pastor, St. Mary of the Nativity Parish, Scituate, Mass.
- Quinlan, Walter Aloysius**, Boston. 1908-1912. Ordained Nov. 30, 1912, St. John's Seminary, Brighton. Pastor, St. Bernard's Parish, Concord, Mass.
- Quinn, Francis Xavier**, Boston. 1917-1922. Ordained May 25, 1922, Boston. Pastor, St. Joseph's Parish, Boston, Mass.
- Quinn, Patrick Edward Joseph**, Hartford. 1906-1907. Ordained Dec. 17, 1910, Montreal. Died Aug. 27, 1940, Pastor St. Bernard's Parish, Rockville, Conn.
- Quinn, Peter Charles**, Boston. 1890-1894. Ordained Dec. 21, 1894, Boston. Died Oct. 3, 1918, Pastor, St. Paul's Parish, Dorchester, Mass.
- Quinn, Thomas F.**, Boston. 1930-1937. Ordained May 21, 1937, Boston. Entered U. S. Army as Chaplain, Aug. 22, 1944.
- Quinn, William Alphonsus**, Boston. 1888-1894. Ordained Feb. 17, 1894, St. Vincent's Church, South Boston. Died July 21, 1894, Absent on leave.
- Quirbach, Conrad Joseph**, Boston. 1910-1915. Ordained May 28, 1915, Boston. Pastor, St. Francis de Sales Parish, Charlestown, Mass.
- Quirk, John M.**, Boston. 1937-1942. Ordained May 1, 1942, Boston. Entered U. S. Naval Reserve as Chaplain, Aug. 22, 1944.
- Radochia, James J.**, Boston. 1939-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, St. Anthony's Parish, Revere, Mass.
- Rafferty, James J.**, Boston. 1930-1937. Ordained Dec. 17, 1937, St. John's Seminary, Brighton. Assistant, St. Stephen's Parish, Framingham, Mass.
- Ramos, Severus, Ponce, P. R.** 1929-1933. Ordained June 2, 1933, Boston. Absent.
- Rattigan, Bernard Thomas**, Boston. 1927-1933. Ordained June 2, 1933, Boston. Catholic University of America, Washington, D.C.
- Rattigan, Paul V.**, Boston. 1939-1943. Ordained Oct. 28, 1943, Boston. Assistant, St. Mary's Parish, East Walpole, Mass.
- Ray, Thomas Goodwin, M.M.** 1922-1924. Ordained June 19, 1927, Maryknoll Seminary, Maryknoll, N. Y. Entered Catholic Foreign Mission Society of America (M.M.), Sept. 10, 1924. Professor, Maryknoll Seminary, Maryknoll, N. Y.
- Raymond, Louis Etienne**, Boston. 1913-1919. Ordained May 9, 1919, Boston. Died May 25, 1935, Assistant, Sacred Heart Parish, Brockton, Mass.
- Readdy, Albert Michael**, Boston. 1891-1895. Ordained Dec. 20, 1895, Boston. Pastor, St. Ann's, Gloucester, Mass.
- Reagan, Cornelius B.**, Camden. 1909-1910. Ordained June 16, 1916, Buffalo for the Diocese of Trenton. Became member of new Diocese of Camden upon its erection, Dec. 9, 1937. Died Feb. 20, 1941, Pastor, St. Mary Magdalene Parish, Millville, N. J.
- Reardon, Cornelius Leo**, Boston. 1911-1916. Ordained June 2, 1916, Boston. Pastor, St. Colman's Parish, Brockton, Mass.

- Reardon, Daniel Henry**, Boston. 1884-1885. Ordained Dec. 20, 1885, Boston. Died March 23, 1895, Assistant, Sacred Heart Parish, Malden, Mass.
- Reardon, George Aloysius**, Boston. 1894-1898. Ordained Dec. 16, 1898, Boston. Died Feb. 22, 1942, Pastor, St. John the Evangelist's Parish, Swampscott, Mass.
- Reardon, Henry Cornelius**, Boston. 1906-1911. Ordained June 9, 1911, Boston. Pastor, St. John's Parish, Peabody, Mass.
- Reardon, John Francis**, Providence. 1904-1907. Ordained July 2, 1907, Providence. Pastor, St. James' Parish, West Warwick, R. I.
- Redding, James F.**, Boston. 1936-1942. Ordained May 1, 1942, Boston. Professor, St. Sebastian's Country Day School for Boys, Newton, Mass.
- Redding, John P., S.T.D.**, Boston. 1929-1936. Ordained May 22, 1936, Boston. S.T.D., Catholic University of America, Washington, D. C., 1938. Assistant, St. Theresa's Parish, West Roxbury, Mass.
- Redican, James Joseph**, Boston. 1896-1898. Ordained June 16, 1903. Mt. St. Mary's Seminary, Emmitsburg, Md. Died March 2, 1926, Chaplain, Holy Ghost Hospital, Cambridge, Mass.
- Regan, David Francis**, Boston. 1894-1898. Ordained Dec. 16, 1898, Boston. Pastor, St. Anne's Parish, Readville, Mass.
- Regan, James Francis**, Boston. 1892-1894. Ordained Dec. 21, 1894, Boston. Died March 5, 1918, Pastor, St. Cecilia's Parish, Ashland, Mass.
- Regan, Joseph Gerard**, Boston. 1927-1934. Ordained May 25, 1934, Boston. Assistant, St. Joseph's Parish, Boston, Mass.
- Reid, Edward James**, Boston. 1926-1931. Ordained June 5, 1931, Boston. Died Aug. 15, 1943, Absent on leave.
- Reilly, Francis Patrick John**, Springfield. 1886-1891. Ordained June 26, 1891, Boston. Absent.
- Reilly, Joseph L.**, Boston. 1929-1936. Ordained May 22, 1936, Boston. Chaplain, House of Correction, Deer Island, Boston, Mass.
- Reilly, Joseph P.**, Boston. 1938-1943. Ordained Oct. 28, 1943, Boston. Entered U. S. Army as Chaplain, March 19, 1945.
- Reilly, William Francis**, Boston. 1915-1921. Ordained May 26, 1921, Boston. Assistant, St. Mary of the Assumption Parish, Brookline, Mass.
- Reynolds, John Paul**, Boston. 1927-1932. Ordained May 27, 1932, Boston. Assistant, St. Ann's Parish, Wollaston, Mass.
- Reynolds, Rt. Rev. Msgr. Thomas Raymond**, Boston. 1904-1910. Ordained May 20, 1910, Boston. Made Domestic Prelate, Dec. 17, 1944. Pastor, Cathedral of the Holy Cross, Boston, Mass.
- Richard, Joseph Stanislaus**, Boston. 1926-1932. Ordained May 27, 1932, Boston. Assistant, St. John the Baptist' Parish, Lynn, Mass.
- Riley, Arthur Joseph, Ph.D.**, Boston. 1926-1931. Ordained June 5, 1931, Boston. Ph.D., Catholic University of America, Washington, D.C., 1936. Librarian and Professor, St. John's Seminary, Brighton, Mass., Dec. 9, 1937+.
- Riley, Charles E.**, Boston. 1922-1927. Ordained May 20, 1927, Boston. Entered U. S. Army as Chaplain, June 10, 1943.
- Riley, Edward John**, Boston. 1916-1922. Ordained May 25, 1922, Boston. Assistant, St. Thomas' Parish, Jamaica Plain, Mass.
- Riley, Lawrence J., S.T.L.**, Boston. 1936-1937. Ordained Sept. 21, 1940, Sacred Heart Church, Newton Centre. S.T.L., Catholic University of America, Washington, D. C., 1941. Professor, St. John's Seminary, June 25. 1941—Oct. 23, 1944. Catholic University of America, Washington, D. C.

- Riley, Thomas Joseph, Ph.D.**, Boston. 1922-1927. Ordained May 20, 1927, Boston. Ph.D., University of Louvain, Louvain, Belgium, 1933. Professor, St. John's Seminary, Dec. 5, 1933+. Vice-Rector, St. John's Seminary, Brighton, Mass., Nov. 30, 1944+.
- Riley, William J.**, Boston. 1931-1938. Ordained May 20, 1938, Boston. Assistant, St. Ann's Parish, Somerville, Mass.
- Ring, Charles Joseph**, Boston. 1896-1900. Ordained Dec. 21, 1900, Boston. Pastor, St. Joseph's Parish, Roxbury, Mass.
- Riordan, Cornelius Ignatius**, Boston. 1884-1887. Ordained June 25, 1887, Boston. Died Jan. 26, 1928, Pastor, Immaculate Conception Parish, East Weymouth, Mass.
- Riordan, Daniel Francis**, Boston. 1922-1928. Ordained May 25, 1928, Boston. Assistant, St. Thomas' Parish, Jamaica Plain, Mass.
- Riordan, Joseph Henry**, Boston. 1893-1898. Ordained Dec. 16, 1898, Boston. Died Dec. 8, 1932, Pastor, St. Joseph's Parish, East Pepperell, Mass.
- Roache, George Daniel**, Boston. 1914-1920. Ordained June 3, 1920, Boston. Assistant, St. John's Parish, Roxbury, Mass.
- Roache, John W.**, Boston. 1930-1938. Ordained May 20, 1938, Boston. Assistant, Holy Ghost Parish, Whitman, Mass.
- Roberge, Charles Emil**, Providence. 1906-1908. Ordained July 11, 1911, Louvain. Died June 4, 1944, Pastor, St. Lawrence's Parish, Centerdale, R. I.
- Robert, Rt. Rev. Msgr., Peter L. Damase**, Fall River. 1904. Ordained Dec. 11, 1904, Fall River. Made Domestic Prelate, Dec. 9, 1936. Permanent Rector, Notre Dame de Lourdes' Parish, Fall River, Mass.
- Robidas, Henry Edmund**, Boston. 1923-1925, 1927-1931. Ordained June 5, 1931, Boston. Chaplain, Emmanuel College, Boston, Mass.
- Robinson, Joseph Augustine, Ph.D., LL.D.**, Boston. 1917-1923. Ordained June 20, 1923, St. John's Seminary, Brighton. LL.D. (hon.), Providence College, Providence, R. I., 1942. Ph.D., Boston University, Boston, Mass., 1944. Chaplain, Massachusetts State Prison, Charlestown, Mass.
- Roche, Walter Joseph Aloysius**, Boston. 1901-1905. Ordained Dec. 22, 1905, Boston. Died Oct. 6, 1936, Pastor, St. Patrick's Parish, Roxbury, Mass.
- Rock, Dominic Francis**, Boston. 1909-1915. Ordained May 28, 1915, Boston. Died Aug. 20, 1940, Pastor, St. Bernadette's Parish, North Randolph, Mass.
- Rock, Paul Mellon**, Boston. 1927-1932. Ordained May 27, 1932, Boston. Entered U. S. Army as Chaplain, Dec. 27, 1943.
- Rogers, Francis Edward**, Boston. 1898-1903. Ordained Dec. 18, 1903, Boston. Died Aug. 7, 1941, Pastor, St. Theresa of the Child Jesus Parish, Watertown, Mass.
- Rogers, Richard Ambrose**, Boston. 1913-1919. Ordained May 9, 1919, Boston. Pastor, St. Andrew's Parish, Forest Hills, Mass.
- Ronan, Edmund Joseph**, Boston. 1921-1926. Ordained May 7, 1926, Boston. Entered U. S. Army as Chaplain, Aug. 22, 1944.
- Rooney, Thomas**, Erie. 1898-1899. Ordained Dec. 18, 1903, Erie. Pastor, St. Elizabeth's Parish, Farrell, Pa.
- Rossiter, Francis S.**, Boston. 1937-1942. Ordained May 1, 1942, Boston. Catholic University of America, Washington, D. C.
- Russell, Francis G.**, Boston. 1897. Ordained June 12, 1897, Boston. Died Aug. 25, 1914, Assistant, St. Charles' Parish, Woburn, Mass.
- Ryan, Henry James**, Boston. 1902-1907. Ordained Dec. 20, 1907, Boston. Died Aug. 26, 1944, Assistant, St. Mary's Parish, Charlestown, Mass.

- Ryan, James C. J.**, Fall River. 1910-1911. Ordained May 27, 1916, Fall River. Died Oct. 10, 1918, Assistant, Immaculate Conception Parish, North Easton, Mass.
- Ryan, James P.**, Boston. 1925-1930. Ordained April 11, 1930, Boston. Assistant, St. Joseph's Parish, Medford, Mass.
- Ryan, John J.**, Boston. 1930-1936. Ordained May 22, 1936, Boston. Entered U. S. Army as Chaplain, Nov. 29, 1942.
- Ryan, John Joseph**, Boston. 1885-1889. Ordained June 22, 1889, Boston. Died April 7, 1925, Pastor, St. Paul's Parish, Cambridge, Mass.
- Ryan, John Patrick**, Boston. 1901-1906. Ordained Dec. 21, 1906, Boston. Died May 5, 1932, Absent on leave.
- Ryan, Joseph John, S.T.L., Hist. Eccl. L.**, Boston. 1929-1930. Ordained Dec. 5, 1933, North American College Chapel, Rome. S.T.L., Gregorian University, Rome, Italy, 1934. Hist. Eccl. L., Same, 1936. Professor, St. John's Seminary, Brighton, Mass., Sept. 4, 1940+.
- Ryan, Lawrence Maurice**, Boston. 1926-1932. Ordained May 27, 1932, Boston. Assistant, St. Thomas' Parish, Jamaica Plain, Mass.
- Ryan, Michael Joseph**, Hartford. 1901-1905. Ordained Dec. 22, 1905, Boston. Died Nov. 1, 1929, Pastor, Holy Angels Parish, South Meriden, Conn.
- Ryan, William Patrick, O.M.I.** 1931-1933. Ordained June 7, 1938, Immaculate Conception Shrine, Washington. Entered Oblates of Mary Immaculate, Sept., 1933. Pastor, St. Ann's Parish, Fayetteville, N. C.
- Ryer, Robert L.**, Boston. 1938-1943. Ordained Oct. 28, 1943, Boston. Assistant, St. Edward's Parish, Medfield, Mass.
- Sammon, Fabian Joseph**, Boston. 1928-1930. Ordained April 11, 1930, Boston. Assistant, Sacred Heart Parish, Roslindale, Mass.
- Sargent, Dom Henry Leonard, O.S.B.** 1909-1910. Ordained Dec. 24, 1910, St. John's Seminary, Brighton, for the Archdiocese of Boston. Joined Benedictines, Downside Abbey, Bath, England, 1914. Died Oct. 15, 1944, Priory of St. Gregory the Great, Portsmouth, R. I.
- Saulenas, Simeon W.**, Boston. 1939-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, St. Peter's Parish, South Boston, Mass.
- Saunders, John A.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Assistant, St. Bernard's Parish, West Newton, Mass.
- Scannell, Daniel Patrick**, Boston. 1885-1889. Ordained June 22, 1889, Boston. Died Dec. 5, 1924, Pastor, St. Mary's Parish, Franklin, Mass.
- Scannell, John F.**, Boston. 1938-1943. Ordained Oct. 28, 1943, Boston. Assistant, Sacred Heart Parish, Bradford, Mass.
- Scannell, Patrick Joseph**, Boston. 1896-1900. Ordained Dec. 21, 1900, Boston. Died Dec. 19, 1934, Assistant, St. Joseph's Parish, Wakefield, Mass.
- Schuver, Remi B.**, Boston. 1919-1924. Ordained May 22, 1924, Boston. Chaplain, St. John's Preparatory School, Danvers, Mass.
- Scollan, John Joseph**, Boston. 1917-1923. Ordained June 20, 1923, St. John's Seminary, Brighton. Assistant, St. Clement's Parish, West Somerville, Mass.
- Scollard, Garrett William**, Boston. 1919-1924. Ordained May 22, 1924, Boston. Absent on leave.
- Scullin, Charles J.**, Boston. 1932-1939. Ordained May 3, 1939, Boston. Assistant, St. Margaret's Parish, Campello, Mass.
- Scully, Daniel J.**, Boston. 1925-1930. Ordained April 11, 1930, Boston. Assistant, St. Rose's Parish, Chelsea, Mass.
- Scully, Francis Denis**, Boston. 1920-1925. Ordained June 5, 1925, Boston. Assistant, St. Bridget's Parish, Maynard, Mass.

- Scully, George Arthur**, Boston. 1920-1925. Ordained June 5, 1925, Boston. Assistant, St. Agnes' Parish, Arlington, Mass.
- Sears, John A.**, Boston. 1926-1928. Ordained Dec. 8, 1931, North American College Chapel, Rome. Assistant, St. Ann's Parish, Neponset, Mass.
- Seckel, Theodore John**, Boston. 1928-1933. Ordained June 2, 1933, Boston. Assistant, Most Holy Redeemer Parish, East Boston, Mass.
- Segadelli, Joseph D.**, Boston. 1936-1942. Ordained May 1, 1942, Boston. Assistant, St. Mary's Parish, West Quincy, Mass.
- Sennott, Robert J.**, S.T.L., Boston. 1935-1937. Ordained Sept. 21, 1940, Sacred Heart Church, Newton Centre. S.T.L., Catholic University of America, Washington, D. C., 1941. Professor, St. John's Seminary, Brighton, Mass., Sept. 15, 1941+.
- Sennott, Thomas F.**, Boston. 1931-1938. Ordained May 20, 1938, Boston. Entered U. S. Naval Reserve as Chaplain, June 7, 1943.
- Serpa, Anthony Emmanuel**, Providence. 1885. Ordained Dec. 19, 1885, Boston. Died, Oct. 22, 1918, Pastor, Our Lady of the Rosary Parish, Providence, R. I.
- Serve, Charles**, Baltimore. 1897-1899. Ordained 1899, Baltimore, for the Archdiocese of Baltimore. Incardinated into Archdiocese of San Francisco. Died July 22, 1912. Professor, St. Patrick's Seminary, Menlo Park, Calif.
- Sexton, Francis J.**, Boston. 1938-1943. Ordained Jan. 6, 1943, Boston. Assistant, Immaculate Conception Parish, Newburyport, Mass.
- Sexton, John Edward, S.T.D.**, Boston. 1903-1908. Ordained Dec. 18, 1908, Boston. S.T.D., Roman Seminary, Rome, Italy, 1910. Professor, St. John's Seminary, May 4, 1911-April 17, 1940. Pastor, St. Anthony's Parish, Allston, Mass.
- Sexton, John Scribner**, Boston. 1919-1924. Ordained May 22, 1924, Boston. Director of the Diocesan Press, Boston, Mass.
- Shanahan, Edmund Thomas, J.C.L., Ph.D., S.T.D.**, Boston. 1888-1891. Ordained May 27, 1893, Rome. S.T.D., University of Propaganda, Rome, Italy, 1893. J.C.L., Roman Seminary, Rome, Italy, 1895. Ph.D., Roman Academy, Rome, Italy, 1895. Faculty, Catholic University of America, Washington, D. C., 1895-1920. Professor Emeritus, Same, 1922-1929. Died March 19, 1929, Pastor, Sacred Heart Parish, Watertown, Mass.
- Shaughnessey, James C.**, Harrisburg. 1930-1933. Ordained May 22, 1937, Harrisburg. Assistant, St. Joan of Arc Parish, Hershey, Penn.
- Shaughnessey, William Francis**, Boston. 1903-1909. Ordained Jan. 20, 1909, SS. Peter and Paul's Church, South Boston, Mass. Pastor, Our Lady, Help of the Christians Parish, West Concord, Mass.
- Shea, Albert Joseph**, Boston. 1917-1922. Ordained May 25, 1922, Boston. Assistant, St. James' Parish, Boston, Mass.
- Shea, Brendan C.**, Trenton. 1909-1915. Ordained May 28, 1915, Boston. Died June 13, 1928, Pastor, Our Lady of Mount Carmel Parish, Camden, N. J.
- Shea, Francis Gerard**, Boston. 1926-1932. Ordained May 27, 1932, Boston. Assistant, St. Mary of the Hills Parish, Milton, Mass.
- Shea, Francis L.**, Boston. 1911-1917. Ordained June 8, 1917, Boston. Pastor, St. Edward's Parish, Medfield, Mass.
- Shea, Francis S., S.T.D.**, Boston. 1928-1929. Ordained July 17, 1932, St. Ignatius' Church, Rome. S.T.D., Gregorian University, Rome, Italy, 1934. Professor, St. John's Seminary, Brighton, Mass., Dec. 31, 1934+.
- Shea, Joseph Patrick**, Boston. 1923-1929. Ordained April 5, 1929, Boston. Assistant, St. James' Parish, Medford, Mass.

- Shea, Robert W.**, Boston. 1929-1936. Ordained May 22, 1936, Boston. Chaplain, St. John's Industrial School, Newton Highlands, Mass.
- Sheedy, David Francis**, Fall River. 1885. Ordained Dec. 20, 1885, Boston, for the Diocese of Providence. Became member of Fall River Diocese upon its erection, March 12, 1904. Died April 30, 1930, Pastor, St. John the Evangelist's Parish, Attleboro, Mass.
- Sheehan, Alfred Collins**, Boston. 1921-1928. Ordained May 25, 1928, Boston. Assistant, Most Precious Blood Parish, Hyde Park, Mass.
- Sheehan, John J.**, S.T.L., Boston. 1932-1934. Ordained Dec. 8, 1937, North American College Chapel, Rome. S.T.L., Gregorian University, Rome, Italy, 1938. Assistant, St. Michael's Parish, Lowell, Mass.
- Sheehan, John Joseph**, Boston. 1899-1903. Ordained Dec. 18, 1903, Boston. Died Aug. 3, 1919, Assistant, St. John the Evangelist's Parish, Hopkinton, Mass.
- Sheehan, John Joseph**, Boston. 1927-1933. Ordained June 2, 1933, Boston. Entered U. S. Naval Reserve as Chaplain, June 7, 1943.
- Sheehan, John Peter**, Boston. 1898-1902. Ordained Dec. 19, 1902, Boston. Died Feb. 14, 1919, Assistant, St. Mary of the Assumption Parish, Brookline, Mass.
- Sheehan, Shawn G.**, Ph.D., Boston. 1934-1940. Ordained May 3, 1940, Boston. Ph.D., Catholic University of America, Washington, D. C., 1944. Assistant, St. Thomas the Apostle Parish, Salem, Mass.
- Sheehan, Timothy Aloysius**, Boston. 1911-1918. Ordained March 22, 1918, Boston. Absent on leave.
- Sheehy, Charles I.**, Boston. 1940-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, St. Mary, Star of the Sea Parish, East Boston, Mass.
- Sheerin, Daniel Stephen**, Boston. 1889-1894. Ordained Dec. 21, 1894, Boston. Pastor, St. Paul's Parish, Hingham, Mass.
- Sheerin, Joseph Stanislaus**, Boston. 1886-1892. Ordained May 20, 1892, Boston. Died 1902, Absent.
- Sheridan, Charles Edward**, Boston. 1916-1922. Ordained May 25, 1922, Boston. Assistant, Our Lady of Mercy Parish, Belmont, Mass.
- Sheridan, John Augustine**, Boston. 1890-1894. Ordained Dec. 21, 1894, Boston. Died Oct. 1, 1943, Pastor, Our Lady, Help of Christians Parish, Newton, Mass.
- Sherlock, Cornelius Thomas Hanafin**, Boston. 1923-1928. Ordained May 25, 1928, Boston. Assistant Diocesan Superintendent of Schools, Boston, Mass.
- Sherry, James Peter**, Boston. 1907-1912. Ordained Nov. 30, 1912, St. John's Seminary, Brighton. Chaplain, U. S. Army, World War I. Absent on leave.
- Sherry, William H.**, Boston. 1925-1930. Ordained April 11, 1930, Boston. Assistant, St. Patrick's Parish, Roxbury, Mass.
- Shevlin, Bernard Aloysius**, Boston. 1912-1918. Ordained March 22, 1918, Boston. Died Aug. 3, 1921, Assistant, St. Joseph's Parish, Medford, Mass.
- Shields, Francis Gerald**, Boston. 1915-1921. Ordained May 26, 1921, Boston. Assistant, St. Augustine's Parish, South Boston, Mass.
- Shinnick, William I.**, Boston. 1936-1942. Ordained May 1, 1942, Boston. Assistant, St. Jerome's Parish, Arlington, Mass.
- Sikora, Ladislaus A.**, Boston. 1911-1916. Ordained Aug. 8, 1916, St. Ann's Church, Waveland, Mass. Pastor, St. John the Baptist Parish, Salem, Mass.
- Silva, Arthur Joseph**, Boston. 1922-1928. Ordained May 25, 1928, Boston. Entered U. S. Army as Chaplain, May 4, 1941.
- Simpson, Donald Francis**, Boston. 1915-1921. Ordained May 26, 1921, Boston. Assistant, St. Peter's Parish, East Gloucester, Mass.

- Skalandis, John Joseph**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Assistant, Immaculate Conception Parish, Stoughton, Mass.
- Slattery, Michael Tobias**, Springfield. 1891-1893. Ordained May 30, 1896, Paris. Died April 14, 1944, Pastor, St. Paul's Parish, Worcester, Mass.
- Sliney, James Francis**, Boston. 1909-1915. Ordained May 28, 1915, Boston. Died July 19, 1927, Assistant, St. Joseph's Parish, Ipswich, Mass.
- Smith, Bernard Joseph**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Assistant, St. John the Evangelist's Parish, North Cambridge, Mass.
- Smith, George F.**, Boston. 1932-1939. Ordained May 3, 1939, Boston. Assistant, Holy Family Parish, Rockland, Mass.
- Smith, Hugh Frederic**, Boston. 1904-1910. Ordained May 20, 1910, Boston. Died Aug. 9, 1938, Pastor, St. Thomas Aquinas Parish, Bridgewater, Mass.
- Smith, James Thomas Aloysius**, Boston. 1928-1934. Ordained May 25, 1934, Boston. Assistant, St. Patrick's Parish, Watertown, Mass.
- Smith, Joseph John**, Boston. 1904-1907. Ordained May 21, 1910, Rome. Died Sept. 3, 1944, Retired.
- Smith, Joseph Peter**, Boston. 1918-1924. Ordained May 22, 1924, Boston. Died April 16, 1931, Absent on leave.
- Smith, Philip Henry**, Brooklyn. 1890-1891. Ordained Feb. 25, 1893, Brooklyn. Died Oct. 30, 1917, Chaplain, St. John's Hospital, Long Island City, N. Y.
- Somers, James M.**, Boston. 1911-1917. Ordained June 8, 1917, Boston. Pastor, St. Thomas Aquinas Parish, Nahant, Mass.
- Spellman, John Francis**, Springfield. 1893-1897. Ordained Dec. 17, 1897, Boston. Died July 20, 1914, Pastor, St. John's Parish, Clinton, Mass.
- Spencer, John William**, Boston. 1905-1910. Ordained May 20, 1910, Boston. Died March 2, 1941, Pastor, St. Rita's Parish, Haverhill, Mass.
- Splaine, Edward F.**, Boston. 1931-1938. Ordained May 20, 1938, Boston. Assistant, St. Patrick's Parish, Watertown, Mass.
- Splaine, Richard Henry**, Boston. 1898-1902. Ordained Dec. 19, 1902, Boston. Died Aug. 10, 1929, Pastor, St. Luke's Parish, Waverley, Mass.
- Stanton, James Francis**, Boston. 1887-1892. Ordained May 20, 1892, Boston. Died Jan. 31, 1923, Pastor, Most Precious Blood Parish, Hyde Park, Mass.
- Stanton, Leonard F.**, Boston. 1938-1943. Ordained Jan. 6, 1943, Boston. Assistant, St. Joseph's Parish, Malden, Mass.
- Stapleton, Matthew P., S.T.D., S.Sc.L.**, Boston. 1926-1927. Ordained Dec. 20, 1930, St. John Lateran, Rome. S.T.D., University of Propaganda, Rome Italy, 1931. S. Sc. L., Biblical Institute, Rome, Italy, 1934. Professor, St. John's Seminary, Aug. 1, 1934+. Vice-Rector, St. John's Seminary, Brighton, Mass., Jan. 5, 1945+.
- Stempkowski, Chester J.**, Boston. 1935-1940. Ordained May 3, 1940, Boston. Assistant, Our Lady of Lourdes Parish, Brockton, Mass.
- Stenson, John Martin**, Boston. 1914-1919. Ordained May 9, 1919, Boston. Died Nov. 8, 1935, Assistant, St. Patrick's Parish, Roxbury, Mass.
- Stinson, John Thomas, S.T.L.**, Boston. 1895-1899. Ordained Dec. 22, 1889, Boston. S.T.L., Catholic University of America, Washington, D. C., 1901. Died Nov. 15, 1904, Assistant, Sacred Heart Parish, Malden, Mass.
- Stocklosa, Walter R.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Professor, St. Sebastian's Country Day School for Boys, Newton, Mass. Chaplain, Polish Home of the Little Flower, Hyde Park, Mass.
- Strokoskas, Francis William**, Boston. 1918-1924. Ordained May 22, 1924, Boston. Pastor, St. Joseph's Parish, Lowell, Mass.
- Strykowski, Francis S.**, Boston. 1938-1941. Ordained May 1, 1941, Boston. Assistant, St. Thomas of Villanova Parish, Wilmington, Mass.

- Sughrue, John J.**, Columbus. 1929-1931. Ordained Feb. 4, 1934, Columbus. Administrator, St. Patrick's Parish, Junction City, Ohio.
- Sullivan, Charles Joseph, D.C.L.**, Boston. 1898-1904. Ordained May 28, 1904, St. John's Seminary, Brighton. D.C.L., Roman Seminary, Rome, Italy, 1906. Pastor, St. Lawrence's Parish, Brookline, Mass.
- Sullivan, Daniel F.**, Boston. 1928-1935. Ordained May 22, 1935, Boston. Assistant, St. Mary of the Angels' Parish, Roxbury, Mass.
- Sullivan, Daniel G.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Assistant, St. Monica's Parish, South Boston, Mass.
- Sullivan, Daniel Joseph**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Assistant, St. Polycarp's Parish, Somerville, Mass.
- Sullivan, Edward Joseph**, Boston. 1924-1929. Ordained April 5, 1929, Boston. Director, Catholic Charitable Bureau, Cambridge. Chaplain, St. Vincent's Orphanage, Cambridge, Mass.
- Sullivan, Edward Stephen**, Boston. 1918-1924. Ordained May 22, 1924, Boston. Assistant, St. Peter's Parish, Cambridge, Mass.
- Sullivan, Francis L.**, Boston. 1928-1935. Ordained May 22, 1935, Boston. Assistant, St. Mary's Parish, Winchester, Mass.
- Sullivan, Francis P.**, Boston. 1930-1937. Ordained Dec. 17, 1937, St. John's Seminary, Brighton. Assistant, St. Bernard's Parish, West Newton, Mass.
- Sullivan, George Francis**, Boston. 1924-1929. Ordained April 5, 1929, Boston. Assistant, St. Lawrence's Parish, Brookline, Mass.
- Sullivan, James Edward**, Boston. 1919-1925. Ordained June 5, 1925, Boston. Assistant, St. Catherine of Siena Parish, Norwood, Mass.
- Sullivan, James L.**, Boston. 1937-1943. Ordained Jan. 6, 1943, Boston. Assistant, St. Francis Xavier's Parish, South Weymouth, Mass.
- Sullivan, John Edward**, Boston. 1926-1931. Ordained June 5, 1931, Boston. Assistant, St. Mary of the Assumption Parish, Brookline, Mass.
- Sullivan, John Francis**, Providence. 1889-1892. Ordained June 21, 1894, Baltimore. Pastor, St. Matthew's Parish, Cranston, R. I.
- Sullivan, John James**, Portland. 1907-1910. Ordained May 20, 1910, Portland. Died June 18, 1940, Pastor, St. Teresa's Parish, South Brewer, Maine.
- Sullivan, John Joseph**, Boston. 1923-1929. Ordained April 5, 1929, Boston. Assistant, St. Catherine of Genoa Parish, Somerville, Mass.
- Sullivan, John Patrick**, Boston. 1885-1889. Ordained June 22, 1889, Boston. Died Feb. 13, 1931, Pastor, Immaculate Conception Parish, Salem, Mass.
- Sullivan, John Patrick**, Boston. 1916-1921. Ordained May 26, 1921, Boston. Died March 12, 1931, Assistant, St. Catherine's Parish, Charlestown, Mass.
- Sullivan, John Paul**, Boston. 1927-1932. Ordained May 27, 1932, Boston. Assistant, St. Pius' Parish, Lynn, Mass.
- Sullivan, John Timothy**, Boston. 1926-1931. Ordained June 5, 1931, Boston. Assistant, St. John the Evangelist's Parish, Winthrop, Mass.
- Sullivan, Joseph A.**, Boston. 1931-1938. Ordained May 20, 1938, Boston. Assistant, St. Ann's Parish, Gloucester, Mass.
- Sullivan, Joseph Francis**, Boston. 1926-1931. Ordained June 5, 1931, Boston. Assistant, St. Joseph's Parish, Kingston, Mass.
- Sullivan, Joseph G.**, Boston. 1929-1935. Ordained May 22, 1935, Boston. Assistant, Sacred Heart Parish, West Lynn, Mass.
- Sullivan, Joseph Walter**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Assistant, Our Lady, Help of Christians Parish, West Concord, Mass.
- Sullivan, Leo Edmund**, Boston. 1914-1920. Ordained June 3, 1920, Boston. Pastor, St. Julia's Parish, Weston, Mass.

- Sullivan, Mark Joseph**, Boston. 1887-1892. Ordained May 20, 1892, Boston. Pastor, All Saints' Parish, Roxbury, Mass.
- Sullivan, Mark P.**, Boston. 1938-1943. Ordained Jan. 6, 1943, Boston. Assistant, St. Bernard's Parish, Concord, Mass.
- Sullivan, Michael T. Joseph**, Boston. 1894-1897. Ordained Dec. 18, 1898, Baltimore. Died Jan. 19, 1922, Pastor, Star of the Sea Parish, Marblehead, Mass.
- Sullivan, Patrick Joseph**, Providence. 1889-1893. Ordained Dec. 22, 1893, Boston. Died Sept. 8, 1929, Pastor, Assumption Parish, Providence, R. I.
- Sullivan, Patrick Joseph**, Boston. 1903-1908. Ordained June 13, 1908, Boston. Died April 4, 1929, Assistant, St. John's Parish, Peabody, Mass.
- Sullivan, Very Rev. Robert P., V.F.**, Wheeling. 1894-1895. Ordained Dec. 17, 1897, Baltimore. Pastor, St. Patrick's Parish, Mannington, West Virginia.
- Sullivan, Timothy Clifford**, Boston. 1905-1910. Ordained May 20, 1910, Boston. Pastor, St. John the Evangelist's Parish, Swampscott, Mass.
- Sullivan, Timothy E.**, Boston. 1931-1937. Ordained May 21, 1937, Boston. Assistant, St. Agatha's Parish, East Milton, Mass.
- Sullivan, William Lawrence**, C.S.P. 1894-1897. Ordained June 9, 1899, Caldwell Divinity Hall Chapel, Catholic University of America, Washington, D. C. Died Oct. 5, 1935, Absent.
- Sullivan, William P.**, Boston. 1932-1939. Ordained May 3, 1939, Boston, Assistant, St. Andrew's Parish, Forest Hills, Mass.
- Sullivan, William T., Ph.D.**, Toledo. 1918-1920. Ordained May 29, 1926, Toledo. Ph.D., Fordham University, New York, N. Y., 1935. Pastor, St. Aloysius' Parish, Bowling Green, Ohio.
- Sweeney, Edward F.**, Boston. 1937-1943. Ordained Jan. 6, 1943, Boston. Assistant, St. Bridget's Parish, Framingham, Mass.
- Sweeney, George V.**, Boston. 1936-1941. Ordained May 1, 1941, Boston. Assistant, Our Lady of the Assumption Parish, East Boston, Mass.
- Sweeney, Paul H.**, Boston. 1938-1943. Ordained Jan. 6, 1943, Boston. Assistant, St. Mary's Parish, Randolph, Mass.
- Sweeney, Thomas Edmund**, Boston. 1922-1927. Ordained May 20, 1927, Boston. Assistant, St. Patrick's Parish, Natick, Mass.
- Sweeney, Timothy Patrick**, Providence. 1896-1901. Ordained Dec. 20, 1901, Boston. Pastor, Holy Name Parish, New Bedford, Mass.
- Sypek, Stanislaus T.**, Boston. 1938-1943. Ordained Jan. 6, 1943, Boston. Assistant, St. Andrew's Parish, North Billerica, Mass.
- Taglino, Daniel J.**, Boston. 1928-1935. Ordained May 22, 1935, Boston. Assistant, Our Lady, Help of Christians' Parish, Newton, Mass.
- Taglino, John L.**, Boston. 1935-1940. Ordained May 3, 1940, Boston. Assistant, Sacred Heart Parish, Roslindale, Mass.
- Tattan, Henry Michael**, Boston. 1909-1914. Ordained April 6, 1914, Boston. Died June 17, 1943, Retired.
- Teeling, Benjamin Francis**, Boston. 1898-1902. Ordained Dec. 19, 1902, Boston. Died Oct. 5, 1918, Assistant, St. Philip's Parish, Boston, Mass.
- Tessier, Felix**, Boston. 1919-1920. Ordained June 3, 1920, Boston. Assistant, St. Zepherin's Parish, Cohituate, Mass.
- Thomas, Francis L.**, Boston. 1909-1915. Ordained May 28, 1915, Boston. Pastor, Sacred Heart Parish, Medford Hillside, Mass.
- Thomas, Raymond J.**, Boston. 1940-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, St. Joseph's Parish, East Pepperell, Mass.

- Tierney, John D.**, Boston. 1934-1940. Ordained May 3, 1940, Boston. Assistant, St. Mary of the Hills Parish, Milton, Mass.
- Tierney, Thomas John Benedict**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Chaplain, Cambridge Fire Department. Assistant, Blessed Sacrament Parish, Cambridge, Mass.
- Tierney, William Edward**, Boston. 1902-1906. Ordained Dec. 21, 1906, Boston. Died July 22, 1932, Pastor, St. Margaret Mary's Parish, Westwood, Mass.
- Tobin, John Henry**, Boston. 1899-1901. Ordained Dec. 17, 1904, Baltimore. Died, Absent.
- Tobin, Thomas Joseph**, Boston. 1927-1929. Ordained April 5, 1929, Boston. Assistant, Immaculate Conception Parish, Newburyport, Mass.
- Tolland, Cyril E.**, Boston. 1939-1944. Ordained Aug. 10, 1944, Holy Name Church, West Roxbury. Assistant, St. James' Parish, Haverhill, Mass.
- Tonra, Michael Lawrence**, Boston. 1917-1923. Ordained June 20, 1923, St. John's Seminary, Brighton. Died Nov. 17, 1939, Assistant, St. William's Parish, Dorchester, Mass.
- Toohig, William Francis**, Boston. 1900-1904. Ordained Dec. 16, 1904, Boston. Died May 31, 1938, Pastor, St. Brendan's Parish, Dorchester, Mass.
- Tracy, Rt. Rev. Msgr. Joseph Vincent, S.T.D., LL.D.**, Boston. 1884-1886. Ordained Feb. 24, 1886, Boston. Professor, St. John's Seminary, 1898-1903. Made Domestic Prelate, Jan. 18, 1937. S.T.D., St. Mary's Seminary, Baltimore, Md. LL.D. (hon.), Boston College, Chestnut Hill, Mass., 1938. Pastor, St. Columbkille's Parish, Brighton, Mass.
- Trainor, James Joseph**, Providence. 1905-1907. Ordained July 2, 1910, Paris. Died March 28, 1943, Pastor, Our Lady of Mercy Parish, East Greenwich, R. I.
- Trainor, Thomas**, Fall River. 1905-1908. Ordained Dec. 18, 1908, Boston. Died May 19, 1941, Pastor, St. Louis' Parish, Fall River, Mass.
- Trainor, Rt. Rev. Msgr. Matthew Joseph**, Hartford. 1886-1891. Ordained June 26, 1891, Boston. Made Domestic Prelate, April 18, 1939. Pastor, St. Mary's Parish, New Britain, Conn.
- Treacy, Rt. Rev. Msgr. John P.**, Cleveland. 1913-1918. Ordained Dec. 8, 1918, Cleveland. Made Domestic Prelate, Oct. 20, 1934. Diocesan Director of the Society for the Propagation of the Faith, Cleveland, Ohio.
- Tremblay, Joseph John M.**, Boston. 1917-1922. Ordained May 25, 1922, Boston. Died Aug. 11, 1941, Pastor, St. Joseph's Parish, Everett, Mass.
- Turcotte, Joseph**, Burlington. 1885-1886. Ordained Dec. 18, 1886, Montreal. Died Dec. 16, 1903, Absent on leave.
- Tuscher, Rudolph Mathias**, Boston. 1904-1909. Ordained Sept. 20, 1909, Boston. Chaplain, Bethany Convent, Framingham, Mass.
- Twigg, Edward Patrick**, Boston. 1907-1913. Ordained March 18, 1913, Boston. Pastor, St. Joseph's Parish, Needham, Mass.
- Twiss, John Joseph**, Boston. 1917-1923. Ordained June 20, 1923, St. John's Seminary, Brighton. Entered U. S. Naval Reserve as Chaplain, Feb. 5, 1943.
- Twomey, Eugene Aloysius**, Boston. 1906-1911. Ordained June 9, 1911, Boston. Died May 21, 1941, Pastor, St. Philip Neri Parish, Waban, Mass.
- Twomey, Jeremiah Francis**, Boston. 1917-1922. Ordained May 25, 1922, Boston. Died July 25, 1943, Assistant, St. Charles' Parish, Woburn, Mass.

- Ullrich, Charles Andrew**, Boston. 1891-1895. Ordained Dec. 20, 1895, Boston. Died Sept. 22, 1923, Pastor, Most Holy Redeemer Parish, East Boston, Mass.
- Ullrich, William Henry**, Boston. 1897-1902. Ordained Dec. 19, 1902, Boston. Pastor, St. Edward's Parish, Montello, Mass.
- Vigeant, Anthony Joseph**, Boston. 1913-1918. Ordained March 22, 1918, Boston. Locum Tenens, St. Stanislaus' Parish, Ipswich, Mass.
- Vigneron, John Francis**, Rapid City. 1912-1914. Ordained June 8, 1917, Boston. Absent on leave: 460 Columbus St., Cambridge, Mass.
- Viladomat, James**, San Francisco. 1891-1892. Ordained Sept. 8, 1892, San Francisco. St. Joseph Sanatorium and Hospital, Albuquerque, N. M.
- Villiard, Camille**, Providence. 1899-1904. Ordained June 29, 1904, Providence. Pastor, Our Lady of the Sacred Heart Parish, Central Falls, R. I.
- Vincent, Eugene Joseph**, Boston. 1913-1914. Ordained April 6, 1914, Boston. Pastor, St. Anne's Parish, Salem, Mass.
- Virmauskas, Francis Anthony**, Boston. 1910-1916. Ordained June 2, 1916, Boston. Pastor, St. Peter's Parish, South Boston, Mass.
- Walker, Ambrose Delahunty**, Boston. 1908-1914. Ordained Apr. 6, 1914, Boston. Died May 22, 1940, Pastor, St. John the Evangelists' Parish, Canton, Mass.
- Wall, John Robert**, Boston. 1919-1924. Ordained May 22, 1924, Boston. Assistant, St. Ambrose's Parish, Dorchester, Mass.
- Wallace, John F.**, Boston. 1936-1941. Ordained May 1, 1941, Boston. Assistant, Immaculate Conception Parish, Salem, Mass.
- Wallace, William W.**, Boston. 1931-1937. Ordained May 21, 1937, Boston. Assistant, St. Joseph's Parish, Boston, Mass.
- Walsh, Edward Anthony**, Boston. 1921-1927. Ordained May 20, 1927, Boston. Entered U. S. Army as Chaplain, Sept. 20, 1943.
- Walsh, Edwin Warren**, Boston. 1914-1920. Ordained June 3, 1920, Boston. Entered U. S. Naval Reserve as Chaplain, Nov. 3, 1942.
- Walsh, Francis**, Boston. 1886-1892. Ordained May 20, 1892, Boston. Died Feb. 19, 1924, Pastor, Immaculate Conception Parish, Revere, Mass.
- Walsh, Frederick M.**, Boston. 1937-1943. Ordained Jan. 6, 1943, Boston. Assistant, Blessed Sacrament Parish, Walpole, Mass.
- Walsh, Henry Aloysius**, Boston. 1884-1887. Ordained June 25, 1887, Boston. Absent.
- Walsh, James Aloysius**, Boston. 1889-1890. Ordained June 27, 1890, Boston. Died Sept. 29, 1907, Assistant, Sacred Heart Parish, East Boston, Mass.
- ✠ **WALSH, MOST REV. JAMES ANTHONY, M.M., D.D.**, 1886-1892. Ordained May 20, 1892, Boston, for the Archdiocese of Boston. Co-founder of Catholic Foreign Mission Society of America, June 29, 1911. Became first Superior General. Eighth alumnus of St. John's Seminary to be raised to episcopate. Elected to the titular See of Syene, April 20, 1933. Consecrated, June 29, 1933, Rome, Italy, by Pietro Cardinal Fumasoni-Biondi, Prefect of the Congregation for the Propagation of the Faith, assisted by Archbishop John Timothy McNicholas, O.P., of Cincinnati, and Bishop John Joseph Dunn, titular bishop of Camuliana and auxiliary bishop of New York. Died April 14, 1936, titular bishop of Syene and Superior General of Catholic Foreign Mission Society of America, Maryknoll, N. Y.

- Walsh, John Francis, S.T.L.**, Boston. 1900-1904. Ordained Dec. 16, 1904, Boston. S.T.L., Catholic University of America, Washington, D. C., 1906. Professor, St. John's Seminary, 1910-1913. Died July 17, 1913, Professor, St. John's Seminary, Brighton, Mass.
- Walsh, Rt. Rev. Msgr. Joseph Christopher, D.C.L., LL.D.**, Boston. 1902-1907. Ordained Sept. 23, 1907, St. John's Seminary, Brighton. D.C.L., Roman Seminary, Rome, Italy, 1909. LL.D., (hon.), Boston College, Chestnut Hill, Mass., 1935. Professor, St. John's Seminary, 1909-Oct. 3, 1938; Rector, Same Aug. 28, 1933-Oct. 3, 1938. Made Domestic Prelate Jan. 18, 1937. Pastor, St. Catherine of Siena Parish, Norwood, Mass.
- Walsh, Thomas F. P.**, Boston. 1931-1937. Ordained May 21, 1937, Boston. Chaplain, Mt. St. Joseph's Academy, Brighton, Mass.
- Walsh, William H.**, Boston. 1928-1935. Ordained May 22, 1935, Boston. Assistant, St. John the Evangelist's Parish, Swampscott, Mass.
- Walsh, William Henry**, Boston. 1895-1900. Ordained Dec. 21, 1900, Boston. Died April 2, 1941, Pastor, St. Francis of Assisi Parish, South Braintree, Mass.
- Walsh, William Thomas, C.S.P.**, 1900-1904. Ordained Dec. 16, 1904, Boston. Died, Absent.
- Ward, James Thomas**, Providence. 1891-1893. Ordained Dec. 22, 1893, Boston. Died June 30, 1921, Pastor, St. Mary's Parish, Newport, R. I.
- Waters, Rt. Rev. Msgr. Patrick Joseph, Ph.D.**, Boston. 1903-1908. Ordained Dec. 18, 1908, Boston. Ph.D., Catholic University of America, Washington, D. C., 1911. Professor, St. John's Seminary, May 4, 1911-July 27, 1932. Made Domestic Prelate, Dec. 17, 1944. Pastor, St. Brigid's Parish, South Boston, Mass.
- Waters, David Bernard**, Boston. 1911-1916. Ordained June 2, 1916, Boston. Assistant, St. Joachim's Parish, Rockport, Mass.
- Watson, John Joseph**, Boston. 1921-1927. Ordained May 20, 1927, Boston. Assistant, Gate of Heaven Parish, South Boston, Mass.
- Welch, George William, S.T.L.**, Springfield. 1885-1900. Ordained July 25, 1900, Springfield. S.T.L., Catholic University of America. Washington, D. C., 1902. Died June 28, 1931, Pastor, Sacred Heart Parish, Pittsfield, Mass.
- Welch, James Edward**, Boston. 1895-1899. Ordained Dec. 22, 1899, Boston. Died Jan. 4, 1928, Pastor, St. Paul's Parish, Wellesley, Mass.
- Welch, James Edward**, Boston. 1916-1921. Ordained May 26, 1921, Boston. Assistant, Sacred Heart Parish, East Boston, Mass.
- Welch, John Baptist**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Assistant, Sacred Heart Parish, Malden, Mass.
- Welch, John F.**, Boston. 1930-1937. Ordained May 21, 1937, Boston. Assistant, St. Mary of the Annunciation Parish, Cambridge, Mass.
- Welch, Michael Joseph**, Springfield. 1890-1894. Ordained Dec. 21, 1894, Boston. Died Aug. 7, 1915, Pastor, St. Joseph's Parish, Charleton City, Mass.
- Welsh, John David**, Boston. 1935-1940. Ordained May 3, 1940, Boston. Assistant, St. Peter's Parish, Lowell, Mass.
- Welsh, John Francis**, Boston. 1917-1922. Ordained May 25, 1922, Boston. Assistant, St. Rose's Parish, Chelsea, Mass.
- Welsh, Martin Stanislaus, O. P., S.T.Lr., D.C.L.** 1900-1901. Ordained June 20, 1906, Baltimore. Entered Order of Preachers (O. P.), 1901. S.T.Lr., Rome, 1908. D.C.L., Roman Seminary, Rome, Italy, 1909. Professor, Providence College, Providence, R. I.
- Whalen, Daniel Francis**, Boston. 1891-1896. Ordained Dec. 18, 1896, Boston. Died Nov. 30, 1924, Pastor, St. Agnes' Parish, Reading, Mass.

- Whalen, Donald William, D.C.L.**, Boston. 1920-1926. Ordained May 7, 1926, Boston. D.C.L., Catholic University of America, Washington, D. C., 1935. Assistant, St. Paul's Parish, Cambridge, Mass.
- Whalen, William Bartholomew**, Boston. 1891-1895. Ordained Dec. 20, 1895, Boston. Pastor, St. Patrick's Parish, Roxbury, Mass.
- Whelan, John J.**, Boston. 1928-1935. Ordained May 22, 1935, Boston. Assistant, St. Mary of the Annunciation Parish, Cambridge, Mass.
- White, Andrew Joseph**, Boston. 1909-1914. Ordained Jan 10, 1914, St. John's Seminary, Brighton. Pastor, St. Philip's Parish, Boston, Mass.
- White, Charles J.**, Boston. 1911-1912. Ordained May 14, 1916, Rome. Died Sept. 11, 1934, Assistant, St. Peter's Parish, Plymouth, Mass.
- Wilkinson, Thomas F.**, Boston. 1930-1937. Ordained May 21, 1937, Boston. Assistant, Immaculate Conception Parish, Everett, Mass.
- Williams, George J.**, Boston. 1932-1939. Ordained May 3, 1939, Boston. Assistant, St. Raphael's Parish, West Medford, Mass.
- Williams, James Joseph**, Boise City. 1918-1921. Ordained May 25, 1922, Boston. Absent on leave; Chaplain, Sacred Heart Boarding School, Sharon Heights, Mass.
- Williams, Thomas J.**, Boston. 1930-1937. Ordained May 21, 1937, Boston. Assistant, St. John the Evangelist's Parish, North Cambridge, Mass.
- Winn, Bernard Joseph**, Boston. 1925-1931. Ordained June 5, 1931, Boston. Chaplain, Carney Hospital, South Boston, Mass.
- Winn, Thomas Francis**, Providence. 1891-1896. Ordained Dec. 19, 1897, Baltimore. Died April 30, 1919, Pastor, St. Margaret's, Rumford, R. I.
- Woodley, George H.**, Alaska. 1923-1925. Ordained Dec. 17, 1927, Buffalo. Died Oct. 12, 1931, Pastor, St. Peter Claver's Parish, Nulato, Yukon River, Alaska.
- Woods, Robert Joseph**, Winona. 1916-1920. Ordained June 10, 1922, St. John's Seminary, Brooklyn. Pastor, St. Bernard's Parish, Stewartville, Minn.
- Woods, Timothy Joseph**, Boston. 1893-1897. Ordained Dec. 17, 1897, Boston. Died April 11, 1930, Absent on leave.
- Wren, Harold Maurice**, Boston. 1923-1928. Ordained May 25, 1928, Boston. Assistant, St. Theresa of the Child Jesus Parish, Watertown, Mass.
- Wright, Very Rev. Msgr. John J., S.T.D.**, Boston. 1931-1932. Ordained Dec. 8, 1935, North American College Chapel, Rome. S.T.D., Gregorian University, Rome, Italy, 1939. Professor, St. John's Seminary, Aug. 24, 1939-Oct. 1, 1943. Made Papal Chamberlain, Dec. 17, 1944. Archbishop's Secretary, Boston, Mass.
- York, John Amos**, Boston. 1919-1925. Ordained June 5, 1925, Boston. Assistant, St. Peter's Parish, Dorchester, Mass.
- Zawalich, Hippolyte J.**, Boston. 1929-1932. Ordained May 27, 1932, Boston. Pastor, St. Peter's Parish, Norwood, Mass.
- Zito, Joseph R.**, Boston. 1935-1941. Ordained May 1, 1941, Boston. Assistant, St. Mary's Parish, Wrentham, Mass.
- Zuliani, Louis J., C.P.S.** 1925-1927. Ordained March 16, 1929. St. John Lateran, Rome. Assistant, Our Lady of Mount Carmel Parish, White Plains, N. Y.
- Zuromskis, John D.**, Boston. 1936-1941. Ordained May 1, 1941. Boston. Assistant, St. Rita's Parish, Haverhill, Mass.

APPENDIX K

Students who died during their Seminary Course

This appendix includes the names of those whom Almighty God called home to Himself before their ordination to His priesthood. He recognized their willingness to accept His call, to proceed with the training required, to make the sacrifices necessary. In His divine plan the fulfillment of that call, the completion of that training, the further acceptance of sacrifices were not to be for them. Their work in this life was ended and they were to continue in Heaven the program of prayer to which they had dedicated themselves and for which they had been so well trained.

That their hallowed names may be recalled by classmates and associates, by faculty and students alike, this list has included the Dioceses for which these prospective levites hoped to be ordained, the years spent in the Seminary, ordination to Major Orders if it occurred, and the date of death. It is with a note of apology that the list must be presented in its present incomplete form; there still is the hope that the very act of publication will bring further data.

Casey, Patrick Henry, Boston. 1886-1891. Ordained deacon, June 27, 1890.
Died March 3, 1891.

Coakley, Cornelius, Manchester. 1895-1899. Died April 25, 1900.

Connors, Thomas A., Boston. 1917-1918. Died 1918.

Creed, William Carey, Boston. 1899-1901. Died July 5, 1901.

Daley, Thomas Joseph, Boston. 1889-1891. Died Aug. 24, 1891.

Donahue, Daniel Joseph, Hartford. 1906-1908. Died 1908.

Fahey, Frederick W., Boston. 1918-1920. Died Aug., 1921.

Fayne, Edward Joseph, Boston. 1908-1911. Died Aug. 17, 1911.

Fleury, Paul E., Boston. Ordained deacon, May 17, 1936. Died March 13, 1937.

Gallivan, Daniel, Boston. 1891. Died Nov., 1891.

Gibbons, James, Boston. 1895-1896. Died 1896.

Haney, Eugene Joseph Edward, Boston. 1926-1931. Died June 1931.

Hanlon, David Joseph, Boston. 1904-1908. Died 1908.

Harrington, Denis John, Boston. 1885-1889. Died June 9, 1889.

Hart, Patrick, Boston. 1895-1899. Died April, 1899.

Holland, Daniel Francis, Boston. 1884-1887. Ordained subdeacon, June 25, 1887. Died Oct. 23, 1887.

Keenan, Austin, Boston. 1914-1917. Died Oct. 21, 1918.

Lenihan, Thomas Henry Francis, Boston. 1891-1893. Died Jan. 22, 1893.

Lynch, Richard Thomas, Boston. 1891-1894. Ordained deacon, Dec. 21, 1894. Died May 5, 1895.

Lyons, Francis T., Boston. 1926-1927. Died Dec. 24, 1927.

O'Connell, John Vincent, Boston. 1936-1939. Died April 19, 1939.

O'Gara, John William, Boston. 1886-1887. Died 1887.

Powers, Edward J., Boston. 1918-1922. Died Dec. 10, 1922.

Quinn, Joseph A., Boston. 1927. Died Nov., 1927.

Rooney, William E., Boston. 1924. Died Sept. 26, 1924.

Shea, John M., Hartford. 1895. Died Nov. 30, 1895.

Sheerin, John B., Boston. 1915-1918. Died Oct., 1918.

Sullivan, Jeremiah William, Boston. 1914-1918. Died Jan., 1919.



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